

LEND A HAND.

A RECORD OF PROGRESS.

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UNIVERSAL LIFE ENDOWMENTS.

THE editor of LEND A HAND had the honor of addressing the National Association of Managers of Life Companies at their first meeting in Boston.

The enormous work done by the Life Companies of America impresses itself on attention on every side. In round numbers it may be said that ten million people are protected from want, in some degree, by the wide sweep of the system which they represent.

Mr. Hale, in addressing the very remarkable audience of leaders who met to organize a national organization, asked them carefully to consider methods for extending this system, so that it may meet the needs of persons whose health will not meet the requisitions of the health officers of the associations, as well as of those persons "who do not need a physician," who now are permitted to take out policies.

As it stands, life insurance is a magnificent instance of the growth and sway of the Christian principle that each man must bear his brother's burden. The long-lived man agrees to take pot-luck with the man who dies young, by whatever accident. So far—well. But, as the matter stands, the people who thus unite in insurance, only agree and unite with

those who appear to be in good health. They do not propose to match their prudence, temperance, and, in general, their health, on equal terms, with the imprudence, intemperance, and diseased condition of others. And they should not be asked to.

But it has been proved by illustrations, not many, but sufficient, that rates of insurance can be made for people whose symptoms of health are not such as would pass a medical examiner. And there are now but few strong companies which, for a larger premium than ordinary, will not take risks, say for going into the tropics, or for enlisting in an army. There are companies which will insure "habitual drinkers," as there are other companies which refuse them.

It seems desirable to increase systematically the insurance, or the endowment, of such lives. We might cite Dr. Holmes's interesting suggestion, among his aids to longevity, that one way of living to be eighty is to have a physician tell you that you have a hidden fatal disease. All men have such a disease. But it is not, in form, revealed by professional advice to all families that such a disease threatens one they love. So soon as such a revelation is made, care is redoubled, risks are lessened by every loving attention. The patient is no longer expected to run on his own errands. He does not ride in open street-cars. He does not eat indigestible food. The effect of such oversight may be seen in any good city census, in the comparison of the longevity of the aged of the wards where live the people who are nursed and attended to, in contrast with the other wards where live the people who fight their own battles and take care of themselves.

A return of the ages of the people who die in a rich church of the old residents of New York, and of those who die in a chapel in one of the crowded town wards, would be suggestive in this matter.

The United States is preparing, at a large cost, to undertake a health insurance, as it may be called, for the survivors of the soldiers who fought in the Civil War. The establish-

ment of a pension list for disabled soldiers who served is to be looked upon as a health insurance which applies, not to all the people, but to a very considerable part of the men who are more than fifty years of age. Speaking roughly, the men more than fifty are about one-seventh of the male population.

Such a proposal enlists the undefined sympathies of every one, whatever his views as to the true national policy.

Those sympathies are quickened by the central truth that the one disease which no one escapes, except by early death, is old age. We may escape small-pox, or diphtheria, but, if we live long enough, old age is sure. No malingerer can counterfeit it, so that some birth-record shall not upset him. No ingenuity can escape it. The people shut up in Boccaccio's tower might avoid other contagions, but Old Age would enter even there, as in the Valley of Rasselas, or in Pitcairn's Island. It is the one disease to which all humanity is subject.

It happens, therefore — and for a very good reason — that where nations or communities look askance at other schemes for compulsory life insurance or endowment, systems for general pensioning of the aged have been much more cordially received. A well-considered plan for a general system of pensions for all the aged has been under discussion in England for several years, apparently with the favor of some important leaders of opinion. But in England there is a difficulty readily perceived. The plan proposes a new tax — virtually a poll-tax imposed on all English men and women after they are eighteen years of age. With the proceeds of this tax pensions are to be paid eventually to all persons, say over the age of seventy. Now it might be possible to persuade Hodge and Lucy at eighteen that they would be glad to stow away two pounds every year, for ten or twenty years, to be sure fifty years hence to receive a competent little income in old age. But it is not so easy to persuade Hodge and Lucy to give this money to the state now, and let the state use it now to pension old Gaffer Diggory, or the Widow Dogberry, who never paid any two pounds a year for any such service.

The proposal, therefore, of a pension for the aged to begin now is unpopular in England. And any plan for one to begin fifty years hence, meets the "manana" disposition of all politicians, and is deferred to the next session.

We are fortunate enough in the commonwealth of Massachusetts to have a regular annual income, which could, with great propriety, be applied to this service of equal pensions for aged citizens, and to which, in a certain sense, they have a claim.

This is the annual poll-tax. It is levied, under the Constitution of Massachusetts, on all males over the age of eighteen. A similar tax is levied on all women who choose to vote in school elections, but the tax on women may not be more than one-third of that on men. By the census of 1885 there were about five hundred and sixty-eight thousand polls of men, each of which should have paid one dollar and a half in that year to the treasury of the town in which he lived. The amount, if it were closely connected, would be eight hundred and fifty-two thousand dollars, to which something was added by the poll-taxes of women.

Now the oldest citizen of the state has paid this tax, or one like it, since he was twenty, if he were born in the state. Indeed, in the early days he paid after he was eighteen. A simple computation will show that the eleven old gentlemen who were living in Massachusetts in 1885, at the age of one hundred and more, had, if they were born here, paid to the state in eighty-two years only, the sum of one hundred and twenty-three dollars. Adding compound interest on these sums, paid at a rate between five and six per cent. annually, each of these old men has paid to the state more than one thousand dollars: that is to say, the town in which he lived and the state are one thousand dollars the richer for his poll-tax. Of all the men in the state something similar could be said, making fit allowances of their ages. For our present purpose it is enough to say that each of the tax-paying men

over eighty has contributed to the commonwealth in his poll-taxes alone a sum which, with interest added to it, amounts to about five hundred dollars. That is to say, if the poll-taxes had been invested in government securities as fast as they were received that amount would be now at the credit of the particular tax-payer.

Now when these large sums begin to be considered, as a student of life insurance or health insurance considers them, much larger sums must be added to them. For the six thousand men over eighty years old in Massachusetts represent a much larger population, who started with them on this business of paying poll-taxes. Of such persons there were, in 1830, more than two hundred thousand; in 1840, more than two hundred and fifty thousand; in 1850, about four hundred thousand. Had the state, at the early period of 1830, laid by the poll-taxes of these persons also as a fund from which to pay pensions to the aged survivors of their number, that fund would be now many times larger than the sum of five hundred dollars for each man. The proportion is indicated by the difference between the number of tax-payers at the early period and the few survivors of that large number who came to the age of eighty.

These computations, however, may be regarded by the reader as speculative or hypothetical. They are only presented to show that, in a sense easily understood, the old tax-payers in Massachusetts might receive a pension, say of one hundred dollars each, without regarding themselves as paupers. They and those who started in life with them have done a certain duty by the commonwealth, which the commonwealth is proud to recognize, and wants to recognize it in any fit way.

As things stand, the commonwealth recognizes it in this way: If any of them becomes a pauper the commonwealth puts him in an almshouse, and supports him till he dies.

But would it not be more generous, more humane, and in

every way better, to give to every such veteran, and to his wife, or to his widow, a hundred dollars a year, and let them live where they please? The annual poll-tax now collected in Massachusetts would do this, and much more, for every man who has lived for the last twenty-five years in the state, and for his wife. A proper provision of such a pension scheme would provide such details that no old man should move into the state for the purpose of profiting by it.

A pension of one hundred dollars annually, paid to all men over eighty who had lived twenty-five years in the state, and to the wives of those who are married, would, at the outside, be paid to six thousand persons. The sum required would be six hundred thousand dollars — much less than the sum of the poll-tax for the year.

Such a system would at once relieve all the poor-houses of the state from the charges most difficult. A hundred dollars a year, regularly paid, would be an income sufficient to provide a home for every one of those old men who are in need. They would live with their old neighbors, and would not be pushed off to the care of officials. Such a system would make unnecessary many of the smaller poor-houses, which are, from the nature of the case, the most difficult to provide for. Such a system would relieve the overseers of the poor from the most difficult duty which they now have, which is the determining which persons of their aged charges shall be maintained outside the poor-house, and who shall be kept within it.

Such a system, again, would make the poll-tax the most popular tax paid in Massachusetts. Men pay readily an annual assessment like this, if they see that its direct fruit is comfort and cheer for the aged. They pay it irregularly and with protest when they are told, as they are now told, that it is a condition precedent to the right of suffrage. No such pension would be given to a person who had not done his share for the commonwealth. When offered, men would be glad to do their share, year by year, in the payment of their taxes.

HOMES FOR CRIMINAL CHILDREN.

TRANSLATED FROM THE FRENCH FOR LEND A HAND.

[WE are fortunate enough to be able to present to our readers one of the most important papers read before the Prison Congress at St. Petersburg. It is by Miss Fowke of London, and was presented in answer to the third question offered for consideration in the third section. — ED. LEND A HAND.]

Does the Family System present advantages for insuring the education, the industry, and the future of children or young persons placed, for different reasons, under the care or superintendence of public authority?

To what degree, and in what way, could this system be substituted for certain children or young persons in place of the plan of sending them to, and maintaining them in, an establishment where they would be treated collectively, or how could the system be combined with the latter mode?

THE excellent work accomplished by reformatories and industrial schools is full of encouragement, and proves conclusively that the most degraded and the lowest children, whose antecedents seem the most hopeless, whose inclinations are disordered and criminal, scarcely knowing the difference between good and evil, are, nevertheless, susceptible of improvement, and capable of receiving the stimulating influences of discipline and of kindness. But the warmest partisans of these schools can scarcely regard them as the final solution of the difficult problem of reformatory education. Experience proves that they confirm strongly the objections made to institutional life, and to the dangers peculiarly inherent thereto. Not only do they deprive children of that family life to which each one of us has a right by birth, but they crowd together children with the same faults, thus developing tendencies to evil. Classification in them is difficult, so that the most hopeful children can be exposed to the evil influence of the most vicious; the children are placed under a rigid discipline, from which they are suddenly freed on their discharge. There is thus a marked gap between their occupations

in the world and the conditions of the school, unless, as sometimes happens, an intermediate stage of provisional liberty is adopted, a plan which seems to contain the Family System in germ. Besides, the children are isolated from useful friends of their own class, so that, once freed, they are only too glad to listen to the seductions and to the deceitful professions of affection made to them by unworthy parents, who show an interest in them as soon as they are capable of earning anything. In some schools, also, great trouble is found in securing employment for the children, partly because of the stain of their school life — a stigma deserved, no doubt, in some cases, but which adds to the difficulty of finding occupation in the world. Besides these practical objections, I am glad to think that more and more is the fact recognized that healthy and natural influences, friendly relations, good example, are forces more precious for education and restoration than great public schools, with their teaching corps, however good and well-intentioned the officials may be.

It is not, then, surprising that the same spirit of clear-sighted philanthropy which has recognized the danger and the futility of sending young criminals to prison, now begins to ask whether reformatory and industrial schools, which, for their inmates, are at once a home and a school, are not in reality but one step in advance, and whether it is not time to take another and a more important one, and to restore the reprobates of society to family life. The experiment is a bold one, but it has been made, and the success which it has obtained justifies the faith of its promoters, and their desire to see the system made known and adopted.

I deeply regret that I cannot say that the principle of a family life, supplanting correctional treatment, and even in some cases being substituted for penal schools, has been adopted in the English reformatories. The law on industrial schools and reformatories, introduced during the last session of the House of Lords, contains, however, a clause which would legalize the placing of children from industrial schools in foster homes. The bill will not pass before the end of the

session, but there is no doubt that the measure will be presented early next year, and it is possible that it will be a law when this report is read.*

The plan has been adopted for some years in a limited form in Scotland. There children who are neglected and abandoned by vicious parents are sometimes placed in foster homes, instead of being sent to asylums, but they evidently belong to the class of children which with us are generally sent to industrial schools, and not to reformatories. Mr. Henley, in his admirable report of 1870 on the placing out of poor children, speaks highly of this plan as favorable to the moral and physical well-being of the children.

The actual work which has been accomplished in Berlin and in Paris proves that it is not only possible, but beneficial, to place criminal, as well as abandoned, children in foster homes. Berlin has for a long time boarded out her abandoned children, and by virtue of the amended laws of 1878 she has extended the benefit of the system as follows:—

To class 1st, comprising orphans, whether temporary or permanent; to class 2d, which includes children under twelve years of age condemned to correctional treatment; to class 3d, children entirely neglected by their parents, and children whose condition is bad and unsatisfactory, but who have not committed faults deserving of treatment in a reformatory; and lastly, to criminal children, who have been consigned to public care, who would otherwise be sent to reformatories and industrial schools. In Berlin these last are placed in families living in the rural districts, in the same way as abandoned children are placed, under the immediate supervision of voluntary workers, who recommend the homes, and who visit them regularly. The nomination of these volunteers is submitted for approval to the Council General for Orphans. The

*Under date of May 2d of the present year Miss Fowke wrote to a friend in this country as follows: "The bill to amend industrial and reformatory schools has passed both houses this session, and we have won, by virtue of certain clauses in that bill, the power to board out certain children who, until now, had to be sent to industrial schools."

children are thus officially inspected at certain intervals. The only difference made in the treatment of young delinquents and of abandoned children is that in the case of the former the supervision of the state is maintained until eighteen years of age, with power of extending it until twenty-one, and the children are sent as far as possible from Berlin, not only to separate them from the scene of former temptations, but also to protect them from being followed by unworthy parents, who are generally the cause of their running away and escaping. The children on their reception are sent to the general depot, where they are detained for a period more or less long, according to the need of quarantine treatment, and they are sent from this depot to their destination in the country.

The reports for 1887 show three hundred and twenty-six children sent to reformatories and thirty-four sent to industrial schools. This is so low an average for a large city whose population is increasing rapidly, that I cannot but suppose that many children, those of class 3 in particular, are received into voluntary institutions, supported either by individuals or by religious bodies. Probably, also, Germany is receiving the benefits of her excellent system of primary instruction. The children are brought by the ordinary police agencies, by individuals, and occasionally by their own parents, incapable of controlling them. The reasons for their confinement, which are found in every calendar of young delinquents—vagabondage, petty thefts, fraud, etc. If the character of the child justifies placing him at once in a family he is only retained in the depot of reception long enough for quarantine treatment, when he is sent to a family in the country, where, says the report, he soon responds to his new surroundings, takes on new habits, and conforms to new ideas, assimilating with the best children with whom he comes in contact. Occasionally, however, it happens that it would be running too great a risk to send at once into a family a child of low and criminal origin, and, in fact, certain children need preliminary discipline in the proprieties of life before they can be so treated. Recently the department had a special insti-

tution for cases of this kind, which are rigorously excluded from the Rummelsberg Public Orphanage, because of the moral corruption which would result for boys collected in large numbers. The department has thus used particular industrial schools and reformatories for incorrigible cases, and for those which need preliminary discipline. This plan has, however, serious disadvantages, as it removes the children from the care of the department, and too often subjects them to a narrow and sectarian discipline. A small reformatory, belonging exclusively to the department, has therefore been recently organized for boys who need a short, but strict, discipline before being placed in families. It is interesting to observe that the need of small disciplinary schools, for short sentences, seems to be general, as we find it in other reports than those of Berlin. It is to be regretted that the Berlin reports do not give statistical details, arranged in definite tables, of the subsequent careers, but only speak in general terms of the complete success of the system, and of the determination of the authorities to improve it, and not to adopt any plan which would crowd children together. This official system has the assistance of the state, but is not maintained by a direct tax. In Germany it is supported by private charity.

In Paris there is an excellent organization for abandoned children, and those who have marked criminal tendencies, which was founded by the wise administrators of public assistance, who were impressed with the sad condition of children wandering in the streets, who were not under state control, who were without friends, or, what is worse, had bad parents.

A short time ago in France provision was made by special measures for the care of children who were too old to be placed out, or who had not been formally received by the Public Assistance, but who were regarded, not only as a disgrace, but also as a danger, to the state, and it was decided to save them from the temptation and the excuse of outcasts and pariahs. The first impulse of French legislation towards the little pariah was to make him a member of an existing

family, and following that impulse the founders of the Service for Abandoned and Ill-treated Children, instead of organizing large schools, determined to treat their pupils individually, and to place them in groups, as apprentices with manufacturers, or separately, in the family of a respectable merchant, but in both cases under constant supervision, and with special advantages of instruction, of classes, etc.

Some of the children were found, however, to be so ignorant, and so destitute of means to gain their living honestly, that it was decided to try to teach them a trade, and the result has been so good that the service has now organized several admirable technical schools for carpentry, horticulture, printing, etc. These schools form a characteristic feature of the French system. Experience has proved that many children who rebel against books show, however, a taste for manual labor, and the schools soon become self-supporting, but they then give rise to the objection that a child supported by charity receives a better education than can be obtained by a child brought up by his own parents. Another characteristic feature of the service is the trouble taken by the directors to teach the children habits of economy and of independence. To accomplish this, each pupil receives a note-book for his savings-box. When he begins to earn wages a certain sum is deducted from his salary for the cost of his maintenance by the service—for his maintenance, only, and for no other expenses. When the cost of his maintenance is paid then his savings are put away for himself, and some children have already saved considerable sums in this way. The plan has, however, the disadvantage of tempting the greed of unworthy parents, who show a suspicious interest for the welfare of their child when he begins to earn something. And the French and German reports both complain of the defect of the law which does not provide for the punishment of unworthy parents who neglect their children when they are a charge, but who afterwards reaffirm their rights for a low end. The more the influences of family life are appreciated as a moral force for abandoned children, the more should it be made possible

to protect them from injury that may be done to them by perverse and vicious parents. To obviate this difficulty the method of the guardianship by the state of children neglected by their parents has been recently revised by French legislation, by the law of July 24th, 1889. The Service for Abandoned and Ill-treated Children is now recognized as an integral part of the Public Assistance, carrying reformatory work to a success of more than ninety per cent., reducing greatly the number of young vagabonds, and sparing the children the stigma of the life in a penal school, which has the stain of crime.

But, however admirable are the efforts described above, they are prominent as isolated examples, rather than as evidence of that spirit which it would be natural, in my judgment, to see prevalent in Europe, and it is in the New World that we find the Family System fully appreciated and used. It is even substituted for the penal institution whenever it is possible, or else it supplements and completes the work of discipline in the reformatory.

The system of Massachusetts, with its wisely and carefully graded scale of restraint and control, and its ascending progress from the prison or the penal school to the family, is now generally recognized as a model of enlightened legislation. In this system the delinquent child is under the care of an agent specially appointed by the official Bureau of Charity, but the agent is less the prosecutor of the child than his protector. An inquiry is made into all that can be found out concerning his parents and their manner of life, the probable reasons for his fall into evil, and then his treatment is founded on the circumstances as discovered. He is probably sent into a family under supervision, parents and child being inspected and reported on, and the bureau never ceases its supervision of its pupil until he is twenty-one years old. If the young delinquent does not improve measures more and more severe can be employed, but recourse is never had to the reformatory or to the prison alternatively, except in extreme cases, for whom alone these institutions should be used.

In Pennsylvania the value of the Family System is fully realized and brought to perfection, as can be seen by the following quotation from Mrs. I. C. Biddle, a devoted and practical worker in the cause: "But each year of our work convinces us more and more of its great value as a curative and preventive method. In Pennsylvania we study each individual case, and spare no pains to discover what is best for each child. It is a fatiguing and sometimes a painful task, but we are inspired by a firm faith in our method, and by many indications full of hope in cases which, under any other system, would be given up as hopeless. I am not prepared to say that no child should ever be sent to a reformatory, but I can say very positively that under a system in which parents could be held responsible for the offences of children under ten years of age, and in which children who are without a proper care-taker can be placed when young under the influence of a pure and natural family life, the number of children whom it would be necessary to send to a reformatory would be enormously reduced."

I add two examples taken from the Philadelphia reports which confirm Mrs. Biddle's views: "Mary S., bright young girl of seven, taken from an almshouse in another county, where she had been kept for some years, accused of being peculiar and destructive in her habits. In a good country home she is gradually developing, and is becoming a normal child." Here is another case: "Two young girls, considered almost hopelessly depraved — one had been an inmate of an almshouse for nine years — placed in respectable families in the northern part of the state. Their conduct shows a mental and moral improvement. The evidence of this fact is full of real value."

The Children's Aid Society of New York, under the well-known direction of Mr. Charles Brace, works on the same plan. It places criminal, as well as abandoned, children in country homes in the far west, but this organization is now so widely known that it is probably unnecessary to describe it here in detail.

The state of Michigan, following the model of Massachusetts, has also adopted the Family System for its dependent children, but it would be impossible in a short investigation to do justice to the institutions for saving children in America, and I must pass to the organization in our colonies, which is also full of promise and of enterprise. I ought, however, to add that the states of New York and Pennsylvania have adopted laws which make the detention of any child in an almshouse a punishable offence, which shows the general tendency towards the Family System as opposed to large institutions.

[Miss Fowke proceeds to give the results obtained under the intelligent legislation of the Colonies of Victoria, New South Wales, and other colonies in Australia and New Zealand. We are obliged to defer the publication of these parts of her report until September. —ED. LEND A HAND.]

Among the objections raised to this free treatment of vicious children is that of heredity. It is urged that inherited criminal tendencies make the children incurable accessories to crime, and that there is, therefore, danger that in placing them in families other children are exposed to the risk of moral contagion. Without doubt heredity adds greatly to the difficulties of the task, but still we have no right to assume that a rigid law of genealogy excludes certain children from all hope of reform. Statistics seem to show that the influences of the surroundings, of morality, and of tradition are of special importance in the case of children of hardened criminals. They are like those of climate on the development of a young plant. A plant can grow under conditions contrary to its nature, not bad enough to kill it, but sufficiently unhealthy to check its vigor, and its offshoots can be propagated for a time under the same conditions, but in this case would the defect be attributed to the weakness of the original stem, or to the negligence and lack of discernment of those to whom the culture had been entrusted? And, further, according full importance to heredity, I cannot but regard it as a motive for more earnest efforts in behalf of the little out-

casts. The reform of a human being is a work which appeals to our highest faculties. If we believe that by this conversion we can modify and, in the course of years, greatly mitigate the criminal habits, not of one isolated child, but of the descendants of that child, the work becomes still more imperative. In the one case we work for an unlimited time, in the other practically for a time without limit, and the lesson of science, instead of stifling, encourages hope, and only warns us against the delusion of a rapid and hasty work.

A second objection against placing delinquent children with others proceeds from a wrong understanding of the method. The most enthusiastic advocate of the family plan would not desire, I trust, a system of pure placing-out, without the accompaniment of schools of correction and discipline, or the friendly supervision and official inspection which are the safeguards of placing doubtful children where they might be an injury to others.

Further, to remedy this great fear of moral contagion, there are many families without children, and children could be sent to the care of these lonely couples, or to those whose own children have left their homes to establish themselves in the world. Then there is the power to transfer the child from a home where he does not behave well to another where the discipline is more strict, and, as a last resort, we have the reformatory or the prison, to which, when all else has failed, a child can be sent.

In this process of purification under a system perfectly organized, there will always, I fear, be a certain residuum of those who cannot be placed out, but it is precisely this incorrigible remnant who cause so much care, and do so much harm in industrial schools or reformatories, where the children cannot receive individual treatment. It is for these reasons that these children are strictly excluded from the large Rummelsberg Orphanage at Berlin. These poor creatures have abnormally vicious inclinations, often showing a disposition to imbecility, and where they cannot be corrected by treatment in the country or in a small school, I believe that

the state ought to keep a permanent inspection over them, to limit, as much as possible, the injury they might do. They are, in a word, the moral lepers of society, and however profound our pity for them is, it should be accompanied by measures of precaution.

I believe that the most serious difficulty against which an organized effort to place children out on a large scale would have to contend, proceeds from the parents of the children, who annoy the foster parents by tracking the children and following them. In Germany and in France these parents are reported as instigating flights and escapes, and in South Australia they have caused serious trouble, and forced some of the foster parents to give up their charges, after notice to the department. However, experience shows that it is possible to diminish this danger considerably. The law of 1889, passed during the last session of the Parliament of Great Britain and Ireland, has extended the age of protection, for boys to sixteen, and for girls to eighteen years of age, and it is to be hoped that the guardians of the poor will avail themselves of the authority which is thus given them to punish bad parents. But it is a power which must be used with discretion. In Tasmania the care of the state is maintained until twenty-one, not to defer the independence of the child, but as a court of appeal if bad parents should reappear. The first result of this prolonged care has been the flight of several pupils at service, who wished to escape from what appeared to them as a measure of authority too restrictive. But now that this extended protection has been well established, its intention is better appreciated, and escapes have ceased. The amendment which allows money for support to be received from parents, by a strict but simple arrangement, is also a help in protecting these children of charity from their intrigues.

The objection that there are not enough families has been so fully refuted by experience, in the Old World as well as in the New, that it would be useless to answer it here, but the argument that boarding-out, on a large scale, is only

suitable in thinly-peopled countries demands some notice.

It is evident that the great demand for work in America, Canada, and Australia greatly facilitates the placing of children at service in families, and it seems that agricultural pursuits and country homes present the best moral and physical conditions for the little outcast of the city. For example, the large dairy farms of Southern Oceanica and of New South Wales are very attractive to boys of the dependent class, whether they are delinquent or abandoned. They enjoy being surrounded by horses and domestic animals, and the life in the open air makes them robust and vigorous. But, although these advantages are undeniable, we should be doing great injustice to the organizers of the New World if we attribute their success in whole or in part to natural conditions. These are counterbalanced by the distances which make inspection and supervision laborious and difficult. One inspector of Australia speaks of a journey of one thousand miles in one month, made in performance of the duties of his position. Another drawback lies in the insufficiency of schools, especially in some of the rural districts. In fact, I think that our parents of the other side of the globe could take their revenge on us, and show us how far behind we are on this point, with our educational advantages finely organized, with dwellings of easy access, and with our upper classes with abundant leisure, anxious to be active in philanthropic work.

The advantages of the system, on the other hand, are real. It destroys to a great degree the danger of explosions, whether of epidemics, or of insubordination and mutiny, diminishing the power of evil in rebellious children, while it happily overcomes the great difficulty in reformatories, namely, the crowding together of a number of children with the same general tendencies, having certainly very nearly the same antecedents, but with different degrees of wickedness, some being experts in evil, others simply mischievous and stupid. It is acknowledged that in the institutions the bad boys exert great influence on those around them, and teach much that is evil to the others, and if this is the case with boys, it is still more so with girls.

I find in the 38th clause of the act amending the law relating to young delinquents of the colony of Victoria that girls who have led an immoral and depraved life must be separated from the others, but it would surely be unjust to put other young girls in the same building, exposing them to the same stigma. Experience proves that, however carefully separation may be provided for, the pupils of the same institution can communicate among themselves, notwithstanding all precautions. Under these circumstances it is not surprising to notice a marked repugnance, amounting almost to prejudice, to sending girls to reformatories. In England there are only five thousand one hundred and seven girls reported in industrial schools and reformatories, while there are twenty-two thousand three hundred and three boys. Several causes may contribute to cause this difference, but there is little doubt that many girls escape correctional treatment who would be better for it if it could be differently applied to them. Now that the authorities of the colony of Victoria can offer a home, instead of an institution, to girls brought up in low surroundings, the work of saving them is carried on with an increasing energy, especially among the very young, for it is found that even after six years of age it is very difficult thoroughly to efface hurtful impressions.

Besides providing a more natural and desirable moral and physical discipline, the family plan enables children to acquire habits of confidence in themselves and in their own work, which are learned more easily in a family than in an institution. Girls in particular who are brought up in an institution are often ignorant of the small duties of an ordinary household—they do not know how to help in the washing, because they have been accustomed to washing-machines, and they refuse to perform the disagreeable drudgery which, for saving of time, has been done for them by others. Besides, it is easier to find a place for a girl who has been in a family than for one who has been in a reformatory. This is certainly a very important point in favor of the family plan, when it is properly administered. It makes it more easy to establish a

child in the world, the foster parents, the visitors, etc., all being interested in its behalf.

The difficulty of preventing a return to the care of bad parents is also overcome, since the child has been accustomed to affectionate relations with persons of his own class, and as he has a home to which he can return he is not dependent on the interested professions of his relatives, and does not rejoice at their reappearance, as a child does who has been for a long time confined in an institution.

Experience proves that the family system, to be successful as a method of reform, should be elastic, giving to the authorities power to transfer the children when necessary; that it should be supplemented by small schools for discipline, with short sentences, and also by a central depot of reception for quarantine treatment. It is also essential that the supervision of volunteer workers, supplementing the official inspection, should be constant and vigilant, and that all correspondence between the children and their parents should pass through some accredited authority, who should have power to forbid it when necessary, the actual addresses of the children being always kept secret.

I have intentionally postponed to the end the economic side of the question, for, although very important, it is not the first consideration for the well-being of the child. But, undoubtedly, the family system, as opposed to an uninterrupted life in an institution, effects great economy. It does not require the expenses of the buildings, and of the officials; it destroys the traditions concerning the children, which have existed in some cases for two or three generations, representing them as a distinct and probate class. I believe that the decrease in the number of young delinquents, caused to a great degree by the substitution of the school for the prison, could be proportionately increased if the family could be substituted for the school.

An inspector in the colonies says: "The work proves conclusively the absolute necessity of the greatest care in the choice of families, and of constant effort to improve the character of those already secured."

In more than one case children have been ungovernable in different families where they have been successively placed, and yet, when a really good family has been found, they have done well. I could multiply examples, if necessary. The real success of the work depends upon the choice of families, and the firm determination to accept none but the best. The children sent to the care of the department are too often regarded as essentially bad, and it is often painful to hear thoughtless persons condemn them wholesale. There are bad ones among the number, some so bad that they are not improved by anything that is done for them, and yet I cannot help believing that even these could be saved if we could find the proper family—and I beg you to remember that these are not the words of a visionary sentimentalist, but the deep convictions of a practical and experienced inspector.

MANICOMIO DI ROMA.

[The Insane Asylum of Rome.]

FEW tourists in Rome, as they journey often to St. Peter's, attracted either by the special services of Holy Week or by the wonders of the church itself, of which one never tires, realize what great philanthropic interests lie near this ecclesiastical centre. The "Manicomio di Roma," situated amidst objects of such historical interest, is easily overlooked, and had not our attention been called to it specially we, too, should have failed to visit this peculiar institution for the care of the insane.

We are greatly indebted to the United States Consul, Mr. Bournay, and the Vice-Consul, Mr. Wood, for courteous attentions and assistance in arranging for our desired visit. Mr. Wood kindly accompanied us, and his knowledge of the customs of the country made the afternoon much easier and pleasanter for us. The first impression of one entering this institution is not favorable. The main, or Administration, building is gloomy and prison-like. The large office in which we were received by Professor Paolo Fiordispini, the director, to whom we presented our letter of introduction, is unattractive.

To a priest in the seventeenth century is given the credit of establishing this institution, but not until the time of Pope Pius IX. did it come into prominence, and with his purchases and improvements began its prosperity. Now, besides the large Administration building, it owns two lovely villas, a number of casinos, or smaller houses, very extensive grounds, gardens, ornamental and vegetable, besides various shops. The engrafting upon this institution of the village or cottage system gives to it its present great attraction. We were glad to learn that the over-crowded main building is soon to be torn down and replaced by cottages, which have been found

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more desirable for the purpose required. The infirmary is in this Administration building, and here all patients are brought upon entrance. It seems unfortunate that their first impressions must, in consequence of the forbidding appearance of the structure, be depressing. Here, also, are the extensive kitchens, where meals for the entire institution are prepared. They are delivered to the various houses in a large wagon, covered dishes being used and other means employed to keep the food warm.

On the day of our visit over eleven hundred names were enrolled upon the books. There are four classes of patients. The first class pay two hundred and fifty francs (about fifty dollars in American currency) a month; the second class pay one hundred and eighty francs a month; the third class one hundred francs, and the fourth class forty-eight francs a month. If the friends of the fourth class are unable to pay for their maintenance they are supported by the communes from which they are sent. Payments must be made three months in advance. Of course the accommodations and attentions are in accordance with the amount paid. Suites of rooms and special attendance can be secured by special rates, and many pay five hundred francs a month.

In the Administration building a large number of the poorer patients are kept. In a gravelled court-yard here we saw many men patients. Some of the more violent ones had broad straps about their ankles, or fastening their arms behind them, and for others of this class the straight-jacket is used. The bathing establishments in this building merited special notice. Here are provided all kinds of hot and cold water and steam baths, with great varieties of showers. All faucets are under the control of the attendants only. The quiet patients are allowed to exercise by walking in the grounds, but must always be accompanied by one or more attendants. As is characteristic in this country, provision is made for life out-of-doors more than for in-door comfort. The pleasant gardens, attractive walks, and bright surroundings impressed us favorably, but we felt when the cold of winter comes (and

even in sunny Italy it can be bitterly cold, as we know by experience,) they have few in-door comforts. The means for heating the various houses are very limited, and, according to American ideas, seem most meagre. The medical staff, we were told, is excellent. It consists of a medical director and seven or eight physicians, two of whom are always on duty. Sixteen monks are in care of the men, with attendants to assist them, while an order of French nuns from Nancy (Sisters of St. Charles) devote themselves to the women. The Sisters are aided by female attendants.

In passing out of the Administration building we were shown up one flight of stairs and through a long, covered passage-way, coming out finally upon a side hill, and we were glad to reach again fresh air and sunshine. For several hours we wandered through the beautiful grounds, visiting villas and casinos, seeing the shops of the village, and, for unscientific visitors, gaining a very satisfactory idea of the institution. So extensive are the grounds that from one building you seldom even catch a glimpse of others.

The villa "Barberini," purchased by Pope Pius IX., was built by Pope Urban VIII., a Florentine, who united the elegance of his native city with Roman grandeur, and was specially fond of sumptuous villas. It is now the residence of wealthy women requiring the care of this institution. We saw one suite of four rooms, fitted up with all money could provide in the way of comforts, now occupied by a marchioness, and later we met the unfortunate lady, who is young and attractive, but hopelessly afflicted.

Next we were shown a prettily situated cottage where children from seven to eighteen years of age are received, and it was inexpressibly sad to see serious mental disorder in these little ones. There were nine girls and seven boys, having a common play-room, but dormitories and refectories separate. Not far from this is a house for tranquil poor women, one hundred and twenty-two being present on the day of our visit. Most of the patients were sitting out-of-doors sewing, knitting, weaving, or busy in some way. They crochet bed-

covers, make mats to be placed on the bare floors, and do many kinds of work. Various occupations are provided for men also. The usual discrepancy in wages is noticeable here. The men receive four or five soldi a day (equal to the same number of pennies in America), while to the women are given but one or two soldi. If they keep what is paid them, and allow the amount to accumulate until they have two or three lire, the institution will take it in trust, giving them a receipt for the same. The potted plants, flowers, and birds in all the buildings were most beautiful. The "Villa Gabrielli," purchased by Pius IX., is assigned to men of the first class, as is also the "Hotel de la Paix," while the "Casa Romano" is intended for the nobles. A school building and various shops, such as shoe, tailor, carpenter, etc., are placed together in village form, and we were assured all kinds of work can be done on the grounds. We saw an artist just completing a model in clay of a Madonna which was to be cut on marble, and very beautiful was the production of this disordered brain.

It troubled us to notice a decided difference in the accommodations for the men and women, the former being more attractive than the latter. Why this should be we could not understand. The villas seemed scrupulously neat, and the inlaid floors and marble stairways appeared almost sumptuous. The abundance of marble in this country enables its free use, and gives an air of elegance which our northern institutions cannot have for the same expenditure. In one house for the poorer patients supper was being prepared, and we noted their allowance was a generous piece of dry bread and a tin cupful of wine and water, in the proportion of one-third part of the latter to two-thirds of the former.

At mid-day dinner they are served a soup, and meat with vegetables. Of course, those who pay more fare better. The men who work are given two cigars a day. Twenty-five cows and seven horses are kept by the institution, which is fortunate in having an abundance of good water in all parts of the grounds.

Men and women patients are given a carriage-ride on alternate days. This privilege is extended to first and second class patients twice a week, and those of the third class who have separate rooms are permitted to go once a week. Formerly the coachman and attendants wore livery, but of late years this has been laid aside for all except the porters and male nurses. The letters "M. D. R." (*Manicomio di Roma*) appear upon their caps, and are stamped upon linen and various things belonging to the institution. In all houses pianos are provided, and recitals are frequently given by the women. The men have billiard-tables, at least those of the first and second classes, and, as we before remarked, their houses for some reason look more homelike and attractive than the quarters occupied by the women.

The afternoon, although extremely interesting, had been a very fatiguing one, not only physically, but because it always taxes one severely to see so many with diseased minds. We had not, however, visited the new building, which we desired to see before leaving. It is called "*Hotel de l'Esperance*," but as it is intended for the very violent cases there is really irony in the name. Many new ideas have been introduced in its construction, and it is to be ready for occupancy in May. The most violent men of the third and fourth classes will be placed here. Each room has a separate garden with high cement walls. Not a particle of wood-work is exposed, each room being paved and ceiled, and will be padded when completed. A large sky-light is placed in each apartment (the building is but one story), and different-colored glass can be slid over the opening by means of an arrangement worked by the attendant in the corridor. For ordinary cases red or blue glass will be used, while yellow or green will be introduced for the very violent ones. It is also proposed to quiet the patients, when much disturbed, and attract their attention by changing quickly and frequently the color of the glass.

From the city below us now came the sound of the "*Ave Marie*" bells, and we retraced our steps, descending through the Administration building, and hearing the iron gate fasten

behind us, thankful we were outside of it with body and mind sound and free.

Long ages ago the temple of Janus, the sun god, near the site of the Manicomio di Roma, was watched most carefully, that its doors might be kept closed and peace thus secured to the Roman nation, as against the closed doors war could not go forth. Military prowess has given place to mental supremacy, and to-day the great interest centering in this institution on the Janiculum is not in its closed doors, but the facility it offers to those afflicted with mental disease to come within its portals, where, in the light of nineteenth-century knowledge, medical skill and intelligent care strive to dispel mental darkness, and open again to the sunshine of health the minds so sadly imprisoned.

THE FAMILY SYSTEM—A CURE FOR PAUPERISM.

[A paper read before the Convention of Directors of the Poor of Pennsylvania, at Altoona, by Susan I. Lesley.]

I AM requested to speak to you this evening on "The Family System—a Cure for Pauperism." This idea, in which our Children's Aid Society fully believes, and which is confirmed to our intellects and our hearts by the practice and experience of nearly ten years, is no new one, but nearly as old as the world. For when old Time was young, and populations were not crowded as in modern cities, and small neighborhoods of families all knew each other, the loss or desertion of the natural parents was quickly made up to young children by adoption into kind and friendly families, specially interested for them. All the problems of poverty were simpler and easier to meet than they are to-day. Later still than the times I allude to, in old Roman days, the habit of adoption of children by childless families was the rule, and such children were regarded among their fellow-citizens as having all the rights and privileges of lineal descendants. In France the habit of boarding out children, often with a view to final adoption, has been practiced for many hundred years with a good measure of success, varying in certain localities, and dependent—as all success always is—on the intelligence and skill of those who administer the system, as well as upon their benevolence. For more than a hundred years the Family System has been carried out in Scotland with the best results, attested by invaluable records and statistics, and a cloud of witnesses, whose names alone would vouch for the accuracy and care of their investigations, and the clearness of their observations. Why it should ever have been questioned that a family, *properly constituted*, is not a better home for a young soul than the best institutional life can be, seems a wonder to

us, when we remember that it is the plan of Nature for the education and discipline of the human race—the plan of God; and its practical carrying out in strict accordance with the teachings of Christianity.

And yet how natural it was, as the world grew older and more crowded, and the problems of poverty more complex, that wealthy persons with benevolent hearts should have planned and built large institutions, and endowed them with every means, as they supposed, for the comfort and improvement of children. And when we, who have so recently buckled on the armor of a better system, think of the high motives of the founders of these institutions, and the many children more or less benefited and helped by them, we may well ask in all humility for strength to carry out our more excellent way, with like earnestness and devotion.

But the experience of years and the flood of light thrown on all questions of pauperism by the investigations of science relating to the unsanitary conditions of herding large numbers of children in one building, and also the greater dangers of contagion, moral and physical—above all, the mechanical rules of life which are absolutely necessary to preserve the general order—the habits of dependence engendered, all show a direct tendency to return to pauperism as soon as the child leaves the institution. Can any drill make up to a child's heart for the lack of personal affection, interest, and direction? Can anything make up to his mind for the loss of those exigencies and emergencies in family life that quicken the wits and strengthen the will?

It is one of the most encouraging signs of our times that those who are building new institutions incline more and more to the cottage idea, putting small numbers of children—no more than are often found in a large family—into cottages, each with its house mother and father, one or both, and making the home as much like a natural home as it can be made, each child trained to household work, to making purchases, keeping accounts, doing family errands, and subject to the personal love and interest and direction of the heads of the

individual household. Such institutions as these are more costly in money than the large buildings or barracks that contain hundreds of children. But the gain to the children of coming that much nearer to family life is great, and cannot be too much commended. If wealthy people *must* rear monuments in brick and stone to their really warm-hearted desire to benefit children, let them do it in this wiser but more costly way. It will bring an abundant reward.

But for *us*, who have undertaken the care of the children of the state, with small means at our command, and also a belief that the Family System, pure and simple, is the best of all, we can only say that *we* have no right to build monuments of brick and stone.

Children of the state! How great is our duty to them! Without parents, or worse than none, born to sorrow and neglect, and with sad inheritances for the most part, let us resolve to do all in our power to prevent them, in their turn, from handing down to another generation the disadvantages that have weighted their own lives. No work for humanity can be more important, or more reasonably full of hope. But no work demands greater vigilance in its administration, and we must not enter upon it without counting the cost in steady endeavor and unfailing patience. Our committees should consist of about equal numbers of women devoted to the detailed work of looking after the records and statistics, which are so important in the long run for furnishing an accurate estimate of the actual work done, and a true comparison of our own with other methods of child-care, and also of women whose duty it is to study the whole subject from an all-round point of view, to stimulate the doubtful and wavering, to furnish a wide outlook, a true perspective, and to console and inspire with broad views those faithful and upright souls who would otherwise sink under the burden of details. Both of these kinds of mind are necessary in our small fraction of the world's work, as they have been always and through all history in the good government of God. Neither can be spared nor underestimated.

Having established our committees, it is very important to give them all possible information of the first principles of children's aid, much of which we have learned through the study and practice of organized charity.

We have learned there that the dangers of philanthropy are manifold, that carrying out the warmest impulses without careful investigation, we may make grave mistakes. We have no right, for instance, to throw open any door by which parents shall give up their responsibilities, and lay them upon others. It is an injury *to them* to allow it. In every case where a mother, with her natural child, comes to us, we should do our best for both—the best being to persuade her, if we can, to take service with her child in a good family, and care for it through its infancy at least, because confirmation of the natural tie and shouldering the responsibility will go far towards ennobling and redeeming her own character, and may make her the life-long lover and protector of her child. Then, too, comes the more difficult duty of searching out the father, if he can be found, and holding him to the responsibility of at least partial support. This also for his own good, and because society must not make it easy for any one to do wrong. And then come the state poor, and the great number of the deserted and orphans. What problems to be met and solved at every turn! While we lay down general principles of action, and are always devoted to our main idea, let us think constantly of the individual child, and as we would if he or she had been born into our own households, and not as belonging to a class, or as graded members of humanity. The grading may be necessary at times in preparing public statistics, but should never enter into our thoughts in our work with the individual child.

But there is still another class of cases that demand the care of our Children's Aid Society.

We have not only to do with the fairly-endowed and promising child, but often with the feeble-minded and the vicious. And I think that here there should be no hard and fast lines drawn between the use of family or institutional homes. I

speak now as an individual, and do not represent the policy of our society. Our compassion should be greater for these children than for any others, since they are what they are by no fault of theirs, and are truly the most afflicted.

Every question relating to them may be safely left to those who, heartily believing in the Family System, will carry it out *always* for the normal child, but reject it for the abnormal child, when its own best good can be better sought and found in the expert training school or the reformatory.

We must not allow our deep and abiding sympathy for the child (our interest which must follow it with supervision and care, wherever we place it,) to make us forget the different values of human life.

We can only hope to lift a comparatively small number of feeble-minded children to be self-supporting, responsible citizens. It is our duty to ameliorate and improve their condition by every means in our power, now and then placing them in families exceptionally constituted, but more often in training schools, for their own best good. For one of the strong reasons for *not* placing the normal child in an institution is the strongest one for placing the abnormal child in an expert training school. Because the mechanical rules, the monotonous routine, which dull the brightness of the normal child's mind, are the principal levers by which the feeble-minded child is lifted into those habits, and given the variety of resources and occupations which take the place in his life of spontaneous power, and later make him more companionable to those from whom, in the long run, he is sure to gain from imitation. The same may be said with even more truth of the benefit of placing really vicious children in the reformatories. In Massachusetts they place all the most vicious children in the excellent state institutions at Westboro, Lancaster, and Monson only just so long as to prove their fitness for family life, and under the guidance of such men as Joseph Allen, formerly of Westboro, and of Mr. Brockway, of Elmira, New York, there is no question that they are better off until confirmed in well-doing, than in families.

With regard to the feeble-minded, I have talked with the wisest and best women I could find in Massachusetts and elsewhere; Miss Putnam, Miss Ruggles, Miss Jacobs, Miss Ware, and also with Mrs. Lowell, Miss Schuyler, and Miss Minton, of New York, and every one of them agree that an expert training school is best for most of them, and I need not tell you that they are wise and benevolent women, whose experience ought to help us.

Mrs. Lowell, in fact, told me the story of a near relative of her own, whose feeble-minded child, the daughter of parents distinguished for their intellect and moral worth, who had had everything done for her in a wealthy home that devoted affection and large use of means could supply, was greatly benefited by being placed in an institution. She was entirely happy there and wanted to remain. Her mother was so broken-hearted at giving up the care of this beloved child—rendered dearer by her affliction—that it caused her a fit of illness, but she lived to rejoice in her progress and fuller development. To those of you who would like to know how far expert training may be carried under favorable auspices for the highest development of a deficient brain, I earnestly recommend the reading of an essay by Dr. Frances E. White, entitled “Muscle and Mind,” and published in the July number of the *Popular Science Monthly* of this year. The description of an idiotic child, trained from six months to the age of nine years, by Dr. Seguin, illustrated by five photographs at different ages and stages of progress, is so interesting and inspiring that it will well repay careful reading. After reading it I could only hope that the time might come when some benevolent persons would endow our Children’s Aid Society with a special fund, for the purpose of giving careful and costly training to these most afflicted of our children.

One word more I would say for the vicious, and also for the feeble-minded in families:—

We must not forget that there are shades in vice, that vicious tendencies are often more prominent at certain periods

of life, and may in such cases arise from physical conditions, and be temporary; also that there are shades in mental deficiency, and that the causes differ, some cases not being congenital, but coming from infantile diseases, which obscure the faculties for a time, but give much hope of later development. Wherever these causes exist, and the exceptional family can be found, I would place such a child in one, but wherever mental feebleness is of a mild nature, and accompanied by docility and capacity for affection, we cannot be too vigilant to save such a child from being made a domestic drudge by placing it in an *ordinary* family, where its efforts are used to supplement its low board, and where it is simply endured for that reason. It will not be in the way of improvement.

In order to make so noble a method as the Family System reasonably attractive and successful, and its principles permeate society, we must not discourage and dishearten people by placing among them those whom they only endure, without benefiting.

This is no imaginary risk, and has made Massachusetts people who are connected with the state work, abandon placing them in families, though they are devoted to the Family System, because, in their early years, they lost so many good homes for promising children by this course. I have heard it said that we are only responsible for the child, and not for the family in which we place it, but I cannot feel so. A delicate, conscientious, and self-sacrificing woman should not be urged to take a feeble-minded child of congenitally disordered brain, even though her influence might be the very best for the child. Her life and health are of greater importance to her family and the community than the child's life can be, and we should not forget that fact. Neither children nor families should be sacrificed to any theory, and they will not be if we mingle common sense and benevolence in due proportion.

Moreover, the exceptional families come slowly to our knowledge, but they will grow in number as we increase in our experience of children and of communities, for, though

rare, they *do* exist — men and women — moved less by money considerations, or even by the hopes excited by interesting and promising children, than by a great compassion, prompt-
ing to wise, personal devotion.

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The limits of this paper oblige me to pass by some of the most important relations of this subject. There is such wealth of material for thought and consideration, I have been obliged to content myself with the barest outline.

I would fain have spoken of the absolute importance of frequent visiting of the homes where our children are placed, and also have given reasons why it should not be *too* frequent, so as to partake of the character of espionage. I would like to speak of the harm to *some* children of too many changes in their homes, the injury to others from not trying many homes. And here I could tell a story, which it is a shame to repeat — my patient colleagues have heard it so often — of the child returned from fourteen homes. I would like to tell you of the things we had best notice in our investigations of homes, and the things we should pass over. I would tell you of the dangers that lie in all philanthropy from overdoing, and the anxieties that grow out of it, and I would quote from a letter of Octavia Hill's to me, ten years ago: "The best work comes from quiet homes and in moderate measure." I would speak of the pity it is when we cease to possess our work, when *it* possesses us, making even open questions, on which the wisest and best may fairly differ, become sore subjects, instead of different outlooks to be calmly considered and discussed. These and many other thoughts I can but indicate, only hoping they may lead others to do more justice to them than I can.

As to our mistakes, I can say with a wise writer, "Show me those who make none and I will show you those who do no work." As to adverse criticism, we have only to be grateful for it if it quickens us to greater vigilance and earnestness, or to forget it if it be undeserved. We shall have our seasons of discouragement and many disheartening circum-

stances — think for a moment, are these peculiar to *our* work? Are they not a part of all human effort? And is the best work ever done more than a faint approximation to the Divine? Can you look through the families of your friends, of the favored, the well-to-do, who have every advantage of birth and education, and see no failures in the bringing up of their children — none who, having done their best, have missed the success they hoped for? Oh, could we but imitate afar off the patience of God, who waits years, ages, for us to come in sight of His high methods!

Let us cast away our fears, except so far as they may give rise to wisdom and caution in our work. Let us take counsel of our hopes, and be sure that in the nature of things we are moving in the right direction, and that, in the long run, in due time we shall reap if we faint not. Let us not for one moment listen to the cold policy which says, "Let the badly-born die in the almshouse — they are better off to die, and the community is better off without them." When we hear these words let us make haste to show them our more excellent way — that family life is a cure for pauperism. And for ourselves, let us lay to heart and remember who has said, "All souls are mine," and that other word of Christ's, "It is not the will of your Father that one of these little ones should perish."

A CRY TO HUMAN HEARTS.

BY BISHOP W. F. MALLALIEU.

TO HUMAN hearts and to humane hearts — for surely all human hearts ought to be humane. There ought to be love, tenderness, sympathy, and helpfulness in all hearts. A few more days, or years, at most, and all hearts now throbbing with life will be still and cold. What is done for the poor and needy, the weak and helpless, must be done while we are in life. The night cometh when no man can work. Ah! how it hastens! how soon it will be upon us! When death touches any human hand it can no longer give the cup of cold water to the thirsty. When death seals the lips they can no longer speak words of love and cheer. We must work while it is day.

The only way some people can effectually work for Christ and humanity is to give of what God has placed in their care. The best, if not the only available, way for some to do good is to give of their substance while they yet live, for the establishment of some great charity, or the development or endowment of some such charity already established.

A rare opportunity is now afforded to some wealthy person to bless millions of needy and much-suffering people by endowing a medical school in connection with the New Orleans University.

This university is located on one of the most attractive avenues of the city from which it takes its name. It is now eighteen years since it received its charter from the state of Louisiana. It had a small beginning, but has had a steady and encouraging growth. With its three affiliated preparatory schools it enrolled the past year more than nine hundred students. Undoubtedly during the next year at least twelve hundred will be enrolled. The university is the child of the

Methodist Episcopal Church. From the very first its doors have been thrown wide open for the reception of all, regardless of race, color, or previous condition. It has already accomplished a wonderful work in the enlightenment and uplifting of thousands. But it is evident that it has but just entered upon its career of usefulness. From the first its charter included and anticipated the establishment of a medical school. The past year witnessed the formation of the medical faculty and the matriculation of the first class. The indications are that a class of fifty will enter the next year, and as the years go on large numbers will unquestionably avail themselves of the opportunities that will be presented to secure a thorough medical education.

In addition to the medical school, and, in fact, as a part of it, there will be a school of dentistry, a school of pharmacy, and a training school for nurses. And let it be observed by every one who reads this article that from this school no one shall ever be excluded on account of race, color, religion, or sex. It is beneficent in its purpose as the Gospel, and as broad in its plan as humanity. But some one may say, "What! have you no medical school in the great city of New Orleans?" The answer is "Yes; we have a large and excellent one, but it is only for white students. No colored man, whatever his merits, is allowed to enter it. A leper would be admitted as soon as a black man, even if the black man were three-fourths white." Meanwhile, within three hundred miles of New Orleans there are probably more than two millions of colored people. The death-rate among them is far in excess of that among the whites. They sadly need medical attendance. The vast majority of them are too poor to pay the prices charged by white physicians, and most of these consider it as inimical to their success and prosperity to have it known that they practice regularly among the colored people. When the colored people were slaves they were not altogether neglected in the matter of suitable care when they were sick. It was for the master's interest to care for his sick slaves. But who cares for them now? The vast major-

ity of the two millions are uncared-for by competent physicians. Every compassionate instinct of good men and women, every impulse of humanity, every heart-throb of Christian love demands that they must not longer be neglected. God only knows the suffering of these people, these multitudes of poor little children, these women who must endure all that comes to women, and no hand of mercy and skill to bring relief. How strange that humane hearts should fail to pity such weak and weary, such sick and dying thousands!

The best thing for the permanent good of these people is to establish this medical school for which I plead. But why should my pleading be necessary? These are God's poor, and He pleads for them. It needs *two hundred thousand dollars* to build up and fairly endow this medical school. Doubtless men and women will read these lines who could give the whole amount, and then have enough left for all needs, comforts, and luxuries. Will they not hear God's call? Will they not respond? These suffering ones have neither voice nor pen to reach the people who could help them. These words must lack the pathos of the faint moaning of the sick who might live if they had help; these words cannot touch the heart as the despairing but pleading gaze of eyes soon to be closed in death, because no succor is at hand. But none the less is it most devoutly hoped that some eye may rest upon these words until the heart is moved with Christlike love and compassion, and generous help be afforded to this cause, which is at once patriotic, philanthropic, and Christian.

Why not open correspondence with the writer of this article? He will help by personal and direct care and supervision to utilize to its utmost possibility all you will consecrate and give to the high and holy purpose for which it is asked.

Write to Bishop W. F. Mallalieu, care of Rev. E. E. Hale, D. D., 3 Hamilton Place, Room 92, Office of LEND A HAND.

SEVEN DAYS IN THE LIFE OF BERRIE ANDERSON.

BY MISS ANNE W. ABBOT.

THURSDAY.

WHEN the young men bade their young hostess good-bye for the day, Pete, to her surprise, if not displeasure, kissed her. "You look worried; hope on, hope ever," said he. Paul, looking on with loving eyes, bowed with a tender respect more soothing than a caress. Glad to have a home to come to, the young men returned rather early at night, and immediately went to look for Berrie in the warm inner kitchen, her favorite resort, and there she was, with the boys round her. What made them always happy with her? She was ingenious in devising something to do; and while they worked she sang or told stories, or by questions set them thinking and talking, very much amused herself, often, for Davie and Rob had a shrewdness due, perhaps, to their Scotch blood. Just as the door softly opened, and the brothers stood looking in, Angus pulled off her slippers and was hugging and kissing her feet, as she sat in a low chair sewing. Davie was making a soft ball from ravelled yarn, and Rob was operating upon an old mop-handle with knife and sand-paper. Then Angus, scuffling about with his little feet in the slippers, discovered and welcomed the spectators. Berrie, embarrassed by the lack of shoes, blushed and sat still. Paul brought a footstool from the parlor, and Pete, humbler still, reclined on the floor by the side of Max, to lend him a sharp knife, and then officious help in the use of it.

"Please tell a story," said Davie.

"Oh, won't they like it — all about when you was a little girl," said Robert Maxwell, his echo.

"Give us the very earliest remembrance of your child life," suggested Paul.

"It is not much to tell, but lately I have thought about it a good deal. Davie, bring in my truckle cart."

All three boys ran out into the shed, and Angus rode back in a rough box on truckles.

"My carriage when my mother was too weak to carry me, and died soon. All I can remember is being drawn swiftly along by a high, white wall by two boys." The brothers exchanged glances, and Pete sat up. "Turning a corner they tipped over my cart and spilt me out. I suppose the fright fixed it in my memory."

"Were you hurt? Did they pick you up?" said the boys.

"I don't know; this is all I remember."

"Were your team twins?" asked Paul.

"Like two Davies at once, it seems to me."

"Play it was you and Pete; pretend you picked her up," said Rob.

"I do pretend that I picked up the beautiful little girl, with yellow rings all over her head."

"Don't he pretend first-rate?" remarked Rob to Davie.

But the mingling of Paul's false pretendings with Berrie's true rememberings did not suit Davie's honest mind.

"We laid her in on her pillows again. Then we went up a long avenue to a big house, our home. Play that our grandmamma, with black eyes and brows, was at the door, and the baby was afraid of her. She screamed, and our father came. She was willing to go to him. He kissed and hugged her to his bosom, and walked down the long hall into the garden. Play he set her down on her feet among the pinks." Max asked if she played with them. "She ran all about. So did we." Here Paul got up and ran away, but stopped in the entry to listen. "She picked up tiny gravel-stones, and kept them in her delicate little hand as if they were jewels. And Pete ran and got a box for her, and crystals and beads in it."

"Could she put the cover on herself?"

"Suppose so; and our father carried her to her mother." Max objected; *she* had not come! Berrie, with her handker-

chief at her eyes, told the children not to interrupt, and they were quiet. "Grandmamma was fanning the poor woman, as she lay on the sofa in the hall. The baby went to sleep, and the mother to get her dinner. Pete and I staid by the sofa and drove away the flies. Oh, she was so sweet — so sweet!"

Davie thought a sob came from behind his sister's handkerchief. But in a calm voice she sent him to tell Biddie not to bring in tea. Paul went on.

"Our father sent them home in the carriage. The poor woman was crying all the time, because our grandmamma wanted to keep the child, and she would not give her up."

"Why should she? her own baby!" cried Rob.

"Hush, Rob," said Berrie, softly.

"Grandma said, as they drove away, 'I shall come for her tomorrow, Mrs. Henderson.' She was one that would have her own way, if the skies should fall." Davie thought to himself the truckle-cart also went in the carriage, since here it was, and no *make-believe* about it. He said nothing. "And the next day nothing could be found of the little child or her mother. Grandmamma never heard of them again while she lived, and it was not long."

Then with eyes full of tears Paul went to join his brother, and presently Berrie followed him to the parlor. Davie held back Angus and Rob. He *understood* that Berrie was that lost baby. With characteristic reticence he waited to be told.

What was Bridget's stupefaction when she carried in tea to see the young men on each side in possession of a hand of her young mistress, whose eyes were dancing with joy, and her cheeks as red as roses.

"We will not tell my father to-night; his sleep is so important to him now," she said.

Mr. Anderson came from the study with a heavy book on his arm. Paul sprang to relieve him of it, and Berrie rose as he passed her to give him a kiss and embrace. At that Pete put out his lip and turned away his head. Rob peeped into his face with a suspicion that he was being naughty. As indeed he was.

Mr. Anderson absently ate his bread while his feeble left hand turned the leaves of the book at the side of his plate.

"Could I help you, my dear father?" said Berrie, and Paul added, "Could I?"

"Both of you, perhaps. I can't find a porch I want, and must sketch one I have in my head. Help me to adapt or improve it."

"To-morrow, for we want your bass and Mrs. Snow's soprano to-night for a good sing with the organ."

When Berrie ran across the yard for the soprano she found Mrs. Snow quite at liberty, Theodore having subsided for the night without a tantrum for once.

"My dear, future mamma, I have something lovely to tell you and my father to-morrow."

"Oh, not so new to me as you think, perhaps."

"Oh, you could never guess!"

"That you are an adopted daughter? I knew it."

"On that awful Saturday I learned as much as that. My father, when not quite himself, said I was not his own, and I did not forget it."

Davie came running to hurry them in. "Hooray! Pete is playing with all the stops out! Come! Come!"

They sang and played their best, and the study door remained still shut. But the first line of a favorite old hymn brought out Anderson.

Guide me, O Thou great Jehovah,
Pilgrim through this barren land;
I am weak, but Thou art mighty,
Hold me in Thy powerful hand.

All sang the venerable and dear words with feeling, and Anderson poured out his heavy bass with strong emotion. Before the end they were surprised and not a little disturbed to find Pete so convulsed with laughter he could hardly keep his fingers on the keys. What tickled him was the attempts of David to reach the pitch of his father's deep bass with his piping, childish voice.

The doctor put his head in, saying he would return to supper; he had no ear for music, and politely called it cawing and crowing.

Berrie was wishing for poor Sandy, and referred to the new name of Henderson as a vexation to the boy.

"Inheriting an estate was a pleasant way of changing *our* family name," said Paul. "We were born Beaumonts."

"Is it given to me to find the Beaumont twins at last?" said Mr. Anderson, in great excitement. "In my own house, too, after my vain search everywhere? Come here, Berrie; give me your hand," and he would have introduced her to them, but they told him all that they were waiting to make known in the morning. Paul warmly grasped his hand, and thanked him for the protection and support he had given to his orphan sister. Pete turned away, rudely enough, and walked about the room, saying, "The abduction of a child from its natural protectors needs to be better accounted for, to my mind, ere I give my hand."

Berrie threw herself into her father's arms. "My father, Paul and I will come to the study to hear all you please to tell us." Then, turning her face towards Pete, she said, coldly, "I will not hear the dearest friend I have in the world arraigned as a criminal. If I must choose, I shall give up my newly-found brothers rather than my father." Pete angrily shook off his brother's hand, but forbore to speak. "My very life, Paul has told me, I owe to my foster-mother. God bless my father! I will ever remain his loving daughter, Berrie Anderson."

Pete laughed and remarked that daughters rather often changed their names, and Paul knew, as well as himself, she would not wait for marriage, but would change hers as they had changed theirs.

"David, wake up. My sweet one, take your brother to bed. I am only too glad to have your brother Paul for judge and jury. I can talk with him more freely if you are not by. Lucy will tell you all."

Paul helped her to raise the sleepy boy, and took him up

stairs for her. She thanked her brother and kissed him, and said she had been ill-humored, and Pete would not love her any more. Paul's answer was that Pete's moods were like summer clouds. It would be all sunshine when they met again, he assured her.

"Lucy, why have you never asked about the foster-child I brought home?" said Anderson.

"I am never inquisitive about a mystery where I feel full confidence."

"I would have told *you* all about it. Her grandmother put the child into my wife's arms as the last hope for its life. Her bringing her up by hand had brought her to the very gate of death. Though some bargain was made, neither I nor my wife ever received or wanted any pay. Berrie would be in the vault by her mother's side, but for our devoted care."

Pete looked down with a dubious "Humph!"

"I never saw any one of the family, but the baby was to me in place of the boy we lost. I was never too busy or tired for helping in the care of her. The last time my wife took her to Beaumont House, as was her duty to do now and then, it was intensely hot. The grandmother, seeing the child running about with the boys, and near three years old, demanded she should be given up to her to be weaned. One strong reason there was for it. Her father was — as I have been — and she hoped it might have important influence upon him to have her at home."

"It might have saved him," cried Pete. "What right had you —" Paul's hand was laid upon his lips.

"Put yourself in my place, Mr. Peter, if you can; perhaps I was to blame."

"Could not your wife have staid with the child, I should be happy to know?"

"Madam offered her nursery-maid's wages to do so, and to live with the colored servants apart from the house. I forbade it. Can you blame me?"

"No, indeed!" said Paul. Pete reserved his opinion.

"I would not allow her, even to save the child, to sacrifice

herself to that proud woman, and in vain, too. Twice had the child been at death's door with cholera-infantum. It would have been fatal to her to be torn from our arms, to be weaned, perforce, by strangers, in the heat of summer. I felt we had earned the right to keep her out of her grandmother's hands, for a while, at least. For many a night I had watched, after my day's work, when the child's life was like a little flame a zephyr might extinguish.

"So away we went, bag and baggage, in the night, and were well on our way to Florida when Madam was sending police in the opposite direction. We found a peaceful home, and my wife died there of a painless decline, with a kind nurse in attendance, to whose care I confided the child while I prepared to take her home to her grandmother."

"Why did you never write?" Paul's eyes asked an answer to Pete's question.

"Your father's death I saw in the papers just after my wife was buried. His mother, having married a second time, had a name different from his, unknown to me, or unremembered, I forget which. I would have gone at once to carry the child home, but the nurse's mother would not allow her to go with me but as my wife, and there was delay about that, you may suppose. And I had work no one else could finish, being a skilled workman where they are scarce. As the house was burnt down, and creditors had seized everything, I never found any one to deliver my darling up to, at the place I took her from. I spent much time and money in search of the Beaumont twins."

Pete began anxiously to look at the door and listen. Would not Berrie feel shut out and forgotten? "She would never think of herself enough to suppose neglect to be possible," Mrs. Snow said, as she ran off to find her fast asleep on the foot of Davie's bed. "Oh, you can drop asleep any time, you are always so tired," said her friend, shaking her gently.

"Oh, speak to Bridget, will you, while I run to my father?" She ran and put her arms so close round his neck that she was lifted fairly off her feet when he rose up at the cry of "Hot supper! Hot coffee!"

"Come, Pete, I have something ready for you that you and Paul never have tasted in your life. Scaloped clams!"

"I am always faint after singing," said Pete, with her hand on his arm, as they all proceeded to the big kitchen, "but I must be at starvation point to taste the vulgar bivalve, however disguised."

"So much the better for us! Don't urge him," said Mrs. Snow. "We'll see whether the oyster dish is the first to be emptied."

The doctor came in, and Pete gave him his chair and went to the parlor for another, giving roguish Berrie a chance to exchange his plate of oysters for one of clams.

"How is Bonny Jem, doctor?" she said, as she handed him a cup of coffee, and his answer was, "He stands it better than he goes it already, being a doctor's nag."

"What is the matter, Pete? are not the oysters good?"

"Excellent! But with a peculiar flavor. Paul, what have you?"

"Clams."

Pete daintily put his own spoon into his brother's plate, and there was a general laugh when he declared they were the very same *oysters* with his own.

Anderson sat absorbed in thought. Pete had a yearning towards him, feeling that he had wounded him. He longed to show his regret, and also satisfy Berrie. The little house-keeper was too busy to talk. The brothers retired to their room, yoked together by their arms across backs, and the study door closed behind Mr. Anderson with a clap, as if to shut out the world.

So Mrs. Snow, the doctor, and Berrie had a very important talk together. It ended with Berrie's saying, "Don't be too masterful if I choose you to be my guardian. I'm a wilful person."

"You have had to be," said Mrs. Snow, with a laugh.

End of Thursday.

TEN TIMES ONE.

Look up and not down,
Look forward and not back,
Look out and not in,
Lend a Hand.

FRANKLIN'S JUNTO.

At a public meeting of several hundred representatives of the clubs on Fast Day Mr. Hale read the following report on a subject which the central board think very important:

"This is the formation of clubs of men and women in every town, for any purpose of public spirit. I cited the experience of Franklin in Philadelphia. It is quite worth while to look into Franklin's letters, and see how often he refers to the Junto, which was a club established by himself in his young-man days. There were twelve or more members, all of them persons of intelligence and fond of study, who at the same time were interested in the growth and prosperity of Philadelphia. Franklin is fond of showing how many enterprises, which gave to Philadelphia a character which she has never lost, began in this club. His idea for the organization of the club was this: that each member of it should form a second club, per-

haps of men rather younger than himself, of which he would naturally be an influential director. In point of fact, several such clubs were formed. They did not take the name of the Junto; perhaps their members did not know that there was any Junto. One was called the Vine, one was called the Acorn, and so on. Had Franklin's plan been carried out there would have been twelve of these affiliated clubs. Then his full plan suggested that every one of the one hundred and thirty-two members of the affiliated clubs who did not belong to the original Junto should form a club of twelve. There would thus have been in all seventeen hundred and twenty-eight persons connected more or less directly with the central club. Franklin was fond of fancying that the central club would plan some enterprise of value to Philadelphia, that it would be talked up in the first

grade of affiliated clubs, and that action would follow as the members of these clubs carried the motion on into the clubs which they had themselves founded. It is easy enough to see that if one thousand seven hundred and twenty-eight people, in such a city as Philadelphia then was, had determined on any project, whether for improving the streets or for establishing a fire company or a public library, that enterprise would go forward.

"A great deal has been done by one and another political leader, in the hope of accomplishing this same thing. The immediate trouble is, of course, that everybody wants to belong to the 'head-centre,' as I think the Fenians call it. But, all the same, it is clear enough that any town which will have, as an existing institution, a body of men and women determined to improve that town, as the Junto was, will see that improvement is made. Public enterprise, instead of private enterprise, will be in order in the general conversation of the place; people will not discuss the ribbons on Jemima Stokes's bonnet; they will tell how they saw a charming public park when they went to Williamstown. If we could have a society in every town whose business was the improvement of that town, we should see that the towns were improved.

"I have in mind as I write a socie-

ty which I once visited of the Lend a Hand order, in a thriving manufacturing city. I was to address them on the principles of that order, and I did so. I saw some things which the president of the order ought, perhaps, to have foreseen, but which I had not foreseen. Thus, I asked a leading manager what were the objects of their organization, as stated in their constitution, and I found they had been so wise that they had stated none in detail. 'We exist,' he said, 'to do whatever there is to be done.' At that moment they were placing little libraries of books in the school-districts, even for a circle of fifteen miles. There was a large public hospital within ten miles of them, and they were arranging for a reading-room there, and for regular readers for the blind and others who needed such service. If they thought the city needed better surface drainage they would have proper plans made, and lay them before the government of the city, if it were at all sluggish in such things. Simply, here was a society which met once a month and considered what was needful for the good of that town.

"Now I can readily see that, as in Franklin's case, it might be more agreeable that this society should not be a very large one. They might want to meet at private houses; in such cases the number is

necessarily limited. If such a society does not take in people of all ages, it is highly desirable that the Ten Times One plan shall be applied: namely, that each member shall enlist the co-operation of another club or society, which shall be interested in the same general effort—the improvement of mankind, and in particular the mankind of that neighborhood. It is easy to imagine that the original society might meet on the first Monday of a month, and the secondary societies, if I may call them so, should meet

on the second Monday of the month. The subject of conversation in each might be the same; the duty proposed for action might be the same. And, if the town were large enough, or the constituencies scattered enough, on the third Monday of the month there might be other societies or clubs in existence, all of them quickened by the same desire that the particular town in which they live should be a model town, and should illustrate the coming of the Kingdom of God.

“EDWARD E. HALE.”

CARRIE'S MEETING.

CARRIE BROWN sat gazing moodily out of the parlor window. The "Willing Ten" of King's Daughters were to meet at her home that afternoon for the first time, and Carrie's thoughts were anything but cheerful, for each little girl, as she entertained the Ten, was to try and provide them with occupation for the afternoon. Now when Carrie joined them she had done so reluctantly for that reason, for she knew how carefully her mother counted the pennies each and every day. It had not always been so. Carrie's father had held a good position, and earned enough to keep the family in comfort, but he had had a long illness, and only just now was beginning to rally from it. Carrie had tried secretly, but very earnestly, to be a King's Daughter.

"If I have no money to give I can give myself," she said, each morning as she left her room, and she did give herself. She left her play, her reading, her fancy-work, cheerfully, at any one's call or need. Papa called her his sunbeam; mamma, her comfort and reliance. Little sisters and brothers turned to her daily for amusement, when all other sources failed, sure of Sister Carrie's help. Generally she was content

with this, to her, small work for a King's Daughter. But to-day, despite the dainty supper table that mamma had managed to spread, the pretty room ready for their reception, Carrie was dolefully, miserably blue.

She had no money to buy material to be fashioned into dainty articles for their coming fair. Her eyes, with the tears just ready to fall, glanced aimlessly around the room, out of doors, but suddenly they paused and brightened. Carrie had an idea, evidently a good one, for she flew into the kitchen, calling a brother and sister to her help, and, taking several tin pans, led them quickly into the garden, which was large, old-fashioned, and in full glory of all its best blooming plants.

"Hattie, you stop here by the sweet-pea bed, and pick into your pan all the pods that are ripe. John, you take the marigold bed and pick those seeds, while I will stay here by the bachelor buttons. Pick as quickly as you can, and you will be a great help to me."

Not in vain did Carrie call them to help her, she had so often aided them. Fingers flew, and when the seeds were all picked off one bed they went to another. When three

o'clock came they gazed with great satisfaction on a table loaded with shining-pans of all sorts of queer-looking pods, bunches, and stems. Carrie now ran for brown paper, scissors, and mucilage, and was then all ready for her meeting of the Ten—a very eager, bright, impatient Carrie now.

Miss Marion, their head and leader, was the first one to arrive, and soon the ten little girls were all in a circle, not dreaming that their afternoon's work lay right beside them.

"Well, dear," said Miss Marion, "have you any work for us, or shall each one open her bag and bring out her own?"

"No, indeed; you will need no bags to-day," said Carrie. "I am going to arrange a contribution to the fair, with your help, that I think will be a good one. We are going to pick over those flower-seeds, make paper bags and label them, fill them with seeds, and we will have a nice variety for the fair, without its costing us a cent. Do you think it a good idea, Miss Marion?" she asked anxiously.

"Good?" I think it a very bright and clever one, one of the very best we have had, you dear, thoughtful little girl."

Soon they were all busily at work, tongues flying as well as fingers, and while they are occupied let us take a little peep at them. Miss

Marion is very proud of her Ten, and prophesies great work from them some day. Close by her sat intelligent, blue-eyed Carrie, sorting the seeds in a manner that showed she had done it before. Next came two little sisters, Beth and Sara, who always keep their end of the room laughing with their quaint sallies. Frolicsome Mab and her sedate friend Madge for once were equally quiet and busy. Clever little Grace, delicate Nannie, wee Lottie, cuddling close to sister Elsie, dark-eyed Mattie completed the group.

"What will we do with the money from our fair, Miss Marion?" asked Grace.

"Has any one any new ideas?" replied Miss Marion.

"We would like to do something new if we could," ventured Grace, coloring at her temerity.

"Last year," said Miss Marion, "just before Christmas, I visited a number of poor homes, and in each home, no matter how bare, there was some kind of an attempt at Christmas decoration. In one very poor, plain, bare room, but neat as wax, a little bit of a bough of evergreen was fastened in a corner. Bits of bright ribbon, string, old flowers, anything and everything, were on that bough, and just one candle. Two such bright children were there, and pretty, too. They had

had no presents, no candy, nothing for Christmas but just that little bough, and the mother's face, as she watched their joy over the little I gave them, made my heart ache. I could tell you of home after home like that, with just as dear little children in them as in our own—children who can enjoy just as keenly if they had the chance. Shall we give it to some of them?"

There was an instant of quiet.

"Children," continued Miss Marion, "suppose we each try to take a tiny Christmas tree to some little child who otherwise would have none."

"We will, oh, we will, dear Miss Marion!" cried ten eager little voices, "if you will only help us to do it."

"We will all work together," said Miss Marion; "help each other as well as the children. In some places it will be best to help Santa Claus fill and hang up stockings, and we might give a supper to just a few. It will be best to select your families, so that you may know the number of children, their ages, sizes, and needs."

Here the call to supper stopped all discussion, and happy Carrie, as she watched her mother's dainty biscuits and cakes disappear with admiring comments, glanced at the snug little pile of flower seeds and wondered how she could have been

so blue and unhappy only a few hours before.

"Something is always waiting for us to do if we will only turn our eyes that way," she mused, not knowing that she put her thought into words, looking full at Miss Marion as she did so.

"Very true, my dear, but what put that into your head just now?"

Carrie looked amazed.

"But tell us," said Miss Marion, "how you came to be thinking so soberly in all this fun. Come, we are all warm friends; you may help us some."

Carrie hesitated a moment, then said, "I will; it's nothing to be ashamed of," and told all her troubles of the afternoon. No one spoke until Grace said slowly, "I think you have given us a lesson. If we all used our surroundings rightly we, too, might find something to give, besides asking our mothers for money for fancy work. It is really their giving, and I for one am going to see if I can have a new work for you at the next meeting, which is to be at our house."

"Oh, I do wonder what it will be!" cried Beth.

"So do I," laughed Grace; "but you wait a week and think about it."

"I shall begin to pick out my children right away," called out Grace, as she went to get her hat.

"You had better have the fair first," returned Carrie.

"No," said Grace, "I am going to find my girls and teach them to sew and work for the fair, too. Now, girls, is not that a bright idea?"

"You must all bottle your ideas for to-night," said Miss Marion, "and start for home. Good-bye, Carrie dear; we have had an interesting and inspiring afternoon. You will have to look to your laurels, Grace, if you expect to equal it.

But I am delighted to find my girls developing ideas of their own, and I share Beth's curiosity as to what Grace will have for us to do next week. But now we must all say 'good-night.'"

Carrie closed the door softly and went to find her mother. She wanted to talk with that dearest and sweetest of confidantes of her troubles and triumphs of the afternoon. For, dear reader, do not you agree with me in thinking she had had both?

MONTHLY MEETING.

THERE was a small attendance at the monthly meeting of the representatives of the Lend a Hand clubs, held at the office of LEND A HAND, 3 Hamilton Place, June 30, 1890.

Notice was given that on account of other arrangements, Mr. Murdock, who has so kindly given the use of rooms for the Lend a Hand Home, would need them after September 1st. It was voted that unless other rooms, or a house, were offered for the purpose that the Home be discontinued. While the committee feel that much good has been accomplished by the Home, yet the class of women it was particularly designed to help has not been reached. This fact reconciles them to the discontinuance, for the present, of a charity which still seems to them an excellent and needed one. The

committee recognized the kindness of Mr. Murdock in giving the use of the rooms, and desired the secretary to acknowledge it for the clubs.

The Montgomery infirmary was carefully discussed. An important circular on this subject will be found on another page. It was reported that seventeen dollars and a half would furnish one bed in a ward completely, and two beds were at once taken by representatives present.

The chairman reported thirty-eight dollars received to keep open the Federal Street Coffee House during the summer. Money had also been received for Rosemary Cottage in Eliot, Me., and for Working Girls' Vacations.

Individual cases received attention, and the meeting adjourned.

SHOULDER ARMS.

BY M. S. H.

[Concerted piece for eight children.]

First Boy :

Shoulder arms, together !
Marching on we go,
Ready for the battle,
Fearless 'gainst the foe ;
Sin, and vice, and evil,
Darkness, dread, and wrong —
We must boldly fight them,
We must march along !
Boys, be brave and dauntless
At your Captain's call ;
Shoulder arms, together !
Ready, one and all !

Second Boy :

Fight the foe of *Passion*,
Mighty though he be ;
Though he rise in terror,
Make him swiftly flee !
Gentleness will slay him,
Love will overthrow —
Try the tender answer
That shall lay him low.
Conquer, conquer *Passion* !
Make the giant fall ;
Shoulder arms, together !
Ready, one and all !

Third Boy :

Fight the foe of *Falsehood*,
Lurking ever near ;

Truth shall win the battle,
Strike, and never fear ;
All deceit and cunning
We proclaim our foe ;
Falsehood is an evil
All must overthrow.
True, and brave, and honest,
Boys, we'll march along ;
Shoulder arms, together !
Boyhood's happy throng !

Fourth Boy :

Envy, strife, and malice
All our life oppose ;
We must rise and conquer
These, our cruel foes ;
Take the heav'nly weapons —
For, though young we be,
All things dark and evil
Faith shall cause to flee ;
Faith and prayer are weapons
Mighty all our life ;
Shoulder arms, together !
Win the Christian's strife.

Fifth Boy :

There's another foeman
That we all must face,
Working dark destruction
Over every place ;

Alcohol is deadly —
 Cruel, wicked, strong —
 Up, and slay the tyrant,
 All ye temperance throng!
 Lift ye up your banner,
 Spread its folds of light;
 Shoulder arms, together!
 Win the temperance fight.

Sixth Boy:

Who can fight that battle?
 Children, young and small;
 When the children struggle
 Alcohol shall fall;
 Come beneath our banner,
 Come this very day —
 In the temperance army
 Bravely march away.
 When the children wrestle
 Alcohol must sink —
 Shoulder arms, together!
 Slay the tyrant, Drink!

Seventh Boy:

We will use the weapon
 Of our pledge-book here;
 Those who keep to water
 Little have to fear;
 Touch not, taste not, ever;
 Handle not the wine —
 We are pledged abstainers,
 Let us all combine —

Marching, fighting, battling,
 Till the foe shall fall;
 Shoulder arms, together!
 Ready, one and all!

Eighth Boy:

Not in strength that's human
 Can we win the day;
 Mortal power can never
 Win the temperance fray;
 Ask the Lord to help us,
 And His succor crave,
 As we seek to rescue
 Souls He died to save.
 Struggle for our brothers
 At our Captain's call;
 Shoulder arms, together!
 Ready, one and all!

All Together:

Shoulder arms, together!
 Temperance boys we stand,
 Pledged to win the triumph
 All across the land;
 And strong drink we'll vanquish,
 Fighting side by side,
 While beneath our banner
 Steadfast we'll abide;
 Drink is harming thousands,
 We must lay him low;
 Shoulder arms, together!
 Up, and face the foe!

—*Temperance Record.*

MONTGOMERY INFIRMARY.

THE liberality of a workingman of the African race, named Hale, has completed, in the city of Montgomery, a handsome building, to be used as an infirmary or hospital, for colored people who are in need. This has been done, without soliciting any subscriptions, purely at the charge of Mr. Hale. It is now desirable to furnish the several wards and rooms of this building.

The central committee of the Lend a Hand clubs has determined to present this appeal to the clubs, requesting them to subscribe for this purpose. A single room can be furnished by any club at the charge of fifty dollars, perhaps less, and in that case it will receive the name of the club which furnishes it. A single bed, with bedding, will cost seventeen dollars and a half. Any contributions, from the smallest to the largest amount, will be received at this office. And we beg clubs which have not made their full yearly appropriations to send us something for this purpose.

The following note, from the venerable Dr. Henry I. Bowditch of this city, will give an idea of the value of the work proposed, with some interesting details.

Subscriptions or questions may be

addressed to the Chairman of Committee on Charities, LEND A HAND Office, 3 Hamilton Place, Boston.

"April 29, 1890.

"REV. E. EVERETT HALE:

"*Dear Sir:*—I feel sure that the proposition to furnish the Hale Hospital in Montgomery, Alabama, will appeal to the good sense and sympathies of the people of Massachusetts. My reasons for this fact are these:—

"The story of its founder, Mr. Hale, is full of romantic manliness. A slave, belonging to a master who had always treated him with great kindness, he was set free by the Civil War, and his master was ruined and migrated South, where he was obliged to live in abject poverty. Mr. Hale had, in the early days of the war, a small sum of money in gold, which he carefully buried in the ground. On the restoration of peace he dug up his money and began to ply at his trade of carpenter. He succeeded perfectly, and was able to build a house for himself, and another for his old master. Learning of his master's poverty, Mr. Hale went South and induced him to return and to accept of the house he had prepared for him. He also loaned some of his

own money, and thus both became more prosperous. Meanwhile Mr. Hale determined to build a hospital for the poor of his people, and he accordingly erected a very neat two-storied building, with all modern sanitary arrangements, but he had not furnished it when he died, devising it to trustees. His old master and a clergyman interested in his race were two of them, the remainder being colored men. He moreover left directions in his will that while the hospital is to be devoted always to the aid of his own race, no one of *any* race shall be refused if poor and sick and helpless and infirm, and there is room to receive him.

"A surgeon (colored), Dr. Dozell, educated thoroughly at a Northern medical school, and who passed a brilliant examination before a board of white physician examiners, has charge of the hospital. He

has, as I learn, been consulted by some of his white fellow-physicians and surgeons of the city because of his accomplishments and practical skill.

"The question now presented to us in Massachusetts is whether we will help to *thoroughly furnish* the hospital with instruments, furniture, bedding, etc., in order that it may hold its proper rank as a first-class hospital, such as its builder meant it should be, but unfortunately death has cut short his career.

"The appeal will not be in vain. All that is needed is to lay the facts before our people, and then, with 'a long, strong pull, and a pull all together,' with other 'Helping Hands,' the matter will be soon accomplished. A new light will be thrown upon the race-problem which causes so much discussion.

"Yours very truly,

"HENRY I. BOWDITCH."

REPORTS OF TEN TIMES ONE CLUBS, ETC.

SPRINGFIELD, MASS.

[THE Harry Wadsworth Club has sent the following report, which has been published in the *Springfield Republican*. We are glad to print it in full, showing as it does that the work is appreciated in its own city, and also to aid those persons who continually ask "What shall we do with our boys?"]

THE problem of boys' clubs has been met successfully in several in-

stances in this city, but in none more so than in the Harry Wadsworth Club at the North End. It has stood the test of time, and continues to do a work for good which is far-reaching in its results. A visit to the rooms in the street-railway building

at the corner of Main and Bond streets will repay anybody's time. Passing up the steps and along a balcony, one will gain easy access to a hallway, from which open the apartments of the club. They consist of two rooms, neatly furnished and made attractive with pictures, books, tables, and chairs; moreover, the rooms are so divided that the rear apartment can be shut off with a curtain, so as to serve for a stage in times of entertainment. Some successful shows have been given there in years past. Five evenings in the week, the exceptions being Sunday and Tuesday nights, the rooms are filled with boys, rough, sturdy little chaps, many of them poring over pictures and books, while others are quietly engaged in playing games. A Sunday quiet reigns over the place, but none the less the boys appear to take hearty satisfaction in their pursuits. On the walls of the room are printed, in large letters, the motto of the club, "Look up and not down, look out and not in, look forward and not backward, and lend a hand." These words inspired the character of that Harry Wadsworth whom Dr. E. E. Hale has made immortal in his book "Ten Times One is Ten;" but it is doubtful if even the author had imagined the extent of their influence when he described their results in his volume.

Impressed with the force contained in the idea, after reading this book, two young women started in 1882 the movement which resulted in the formation of the club here. After consulting together they spread their ideas abroad, and they were joined in their praiseworthy effort by two men and another effort. These constituted an advisory committee. The first thing was suitable quarters, and the whole of ward 1 was canvassed before they came on any place which seemed suitable. At last they secured a parlor of a house in a block on Carew Street. Invitations were issued to boys between fourteen and seventeen years of age, asking them to meet in the parlor on Tuesday evening and join a Harry Wadsworth organization. To the delight of the originators twenty young men appeared. The club was organized by the choice of Henry N. Bowman president, and a constitution was adopted. The club flourished for two seasons, meeting in the parlor every alternate Tuesday evening during the late fall, winter, and early spring months. At last it became necessary to look for new quarters, and this task presented such difficulties that the club for the next two seasons met at the houses of the members. This plan had its disadvantages. So when the street railway company proposed to put up the present building at the cor-

ner of Main and Bond streets two citizens offered to guarantee the company the rent of one hundred and twenty dollars a year, if they would reserve one tenement which could be devoted to the use of the club. The offer was accepted. It was in March, 1886, that the boys found themselves quartered for the first time in their cozy rooms, which have already been described. Beside the main rooms there are a wash-room and a clothes-closet for those who attend, as the essential certificate for entrance is that quality which is classed next to godliness. The strong hold that the club had already taken in public favor was shown by the readiness with which the prominent people contributed to furnishing the rooms.

Soon followed another important landmark in the club's history. On the Tuesday nights when the club did not meet, the advisory committee were accustomed to gather with the club officers to consult about the interests of the organization. It came to this gathering one night that it would be in keeping with the generous character of Harry Wadsworth boys to throw open these new rooms for those less favored. The plan was carried out, and a feast of good reading was furnished, consisting of such matter as *Harper's* and *Frank Leslie's* weeklies, the *Youth's Companion*, *Golden Days*,

Scribner's, *Harper's*, and the *Century* monthlies, and *St. Nicholas*, beside a collection of two hundred books for a library of reading-matter such as boys love. This little hand-bill was issued to make plain the idea:—

"The free reading-room is designed to relieve a great need—to provide a place where boys can meet socially and find interesting reading-matter, games, etc., with 'bright, cheerful surroundings,' which shall serve as 'counter attraction to saloons and low places of resort,' hoping to cultivate a taste for pure, healthful reading and amusement, and to develop manly, Christian character among our younger brothers. This room is under the care of the Harry Wadsworth Club (a boys' club), whose meetings are held there on Tuesday evenings. It is open as a free reading-room every week-day evening (Tuesdays excepted) from seven to nine. The attendance during the three months ending December 31, 1886, has been very gratifying, and shows the importance of the work; the daily average being thirty-two, with a total of two thousand and seventy for the quarter. The room is in charge of a competent superintendent, who will gladly welcome visitors and acquaint them with the real merits of the work. The help and encouragement of any who would like to join

in 'lending a hand' will be very welcome."

The plan was a success from the first. So many boys took advantage to play the games, read the papers, and look at pictures that it became necessary soon to exclude all boys under ten years old, especially as little fellows six or eight years old, who were better in bed, had shown a marked partiality for the place. The attendance from October to May has been between forty-five hundred and fifty-two hundred, while the average has been between twenty-five and sixty boys in the rooms each night. This work, which needs no description to prove its value, has been supported entirely by the members of the club at an expense of six or seven dollars a week, covered by soliciting and honorary members' fees of fifty cents. At last it seemed best to engage a superintendent who should have charge of the rooms in the evening, and H. N. Taylor has filled the position very acceptably for the past three seasons. Despite this strong branching out of the club's resources, the grand purpose has not been lost sight of—that of character-building. As evidence of the effect of the organization on the members it can be said that the rolls of the churches bear many a name of a Harry Wadsworth boy; indeed, a low estimate is forty or fifty per cent. who have taken this stand.

They are always workers, too. Moreover, the good influence is attested by the parents of the boys, their teachers and employers, who look kindly on them when they have a vacant place in their business to fill. Here is the preamble to the constitution, which explains itself:—

"We, the members of this club, wishing to become manly in our character, aim to be truthful, unselfish, hopeful, and helpful; to use our influence always for the right, and never fear to show our colors. We take for our mottoes, 'Look up and not down, look out and not in, look forward and not back, and lend a hand.' Our object being to help others, to help each other, to improve ourselves, to raise money for charitable purposes, and promise to try to make this a useful and successful club. We not only strive to give our members a pleasant, social evening together once a fortnight, hoping thereby to cultivate a taste for pure, healthful amusement, but we also aim to educate ourselves in the best things, and help each other in every way. We welcome to our number any young men between the ages of fourteen and eighteen who meet our simple requirements, and who would like to join us in 'lending a hand,' and receive any help and encouragement which we may be able to give."

In investigating the way the

Wadsworths help others a glance at the annual reports will show that one year they contributed twelve dollars toward supporting an Indian who was being educated at Hampton, Va., that they expended thirty-five dollars for gifts of clothing, they sent a Christmas box to Northfield, they gave five dollars for school-books for a young man at Northfield, and thirty dollars to furnish a room at the School for Christian Workers. A regular order of exercises is observed in conducting the meetings. They are opened by the singing of a class song, then a prayer is made by a member, and the first hour is devoted to business and the second to social enjoyment. Beside, regular topics are taken up to avoid monotony. Some of the boys tell all they can find out about Christopher Columbus, a spelling-match or a debate is arranged, instruction is given in singing, while every now and then some business or professional man is called in to tell about his own particular field. A piano, the gift of warm friends of the club, helps in large measure the entertainments, which are of a varied character. The last meeting of the season is held the last Tuesday in June, and the first the last Tuesday in September. Between these dates there are always two or three out-of-door meetings, which were once held at Riverside grove, or Rock-

rimmon, but lately at Watershops ponds. No better evidence could be given perhaps of the club's strong grip on that class so hard to reach than the fact that every youngster in the neighborhood wishes for the time when he may be a Harry Wadsworth boy.

HAMBURG, N. J.

IN speaking of "Unregistered Lend a Hand Clubs," this town contains one. Though not obtained in the best possible way, it is for a good purpose. There were two "oyster suppers and dances" advertised to be held at private farm-houses at different times. The objects were not made public. They came off, and were highly successful. One was for the benefit of a poor woman, who was not insane, nor yet sane. The other was for the benefit of a laboring man who had cut his foot and was not able to work for over thirteen weeks. The twenty dollars raised came very handy to this poor man. The town has a club which is just started.

SOUTH LANCASTER, MASS.

OUR festival of May Day was a great success, and I know you will rejoice with me when I tell you we made sixty-one dollars and twenty-eight cents.

Will you please register us as the Lend a Hand Club of Lancaster, Mass., thirty-one members?

I enclose a check for twenty-eight dollars, and it is our wish to have four children sent to Rosemary Cottage.

We have a few things left from our sale which may help the blind girl you spoke of in Everett.

Later we hope to send a box to the cottage, and are now working for that.

The people of the town were very kind in buying of us, and as everything was given, the ice-cream, sandwiches, cake, etc., we had no expense to take from our profits.

DOVER, N. H.

THERE is not much to report of our Sunshine Ten. As you know, sunshine is not very tangible, and though we have all been creating sunshine in our quiet ways there is no brilliant announcement to be made.

We have, however, been blest in

making other lives more cheery and serene, and can assure you that we have had much comfort in doing little things, even if it were only giving the cup of cold water "In His dear Name."

I pray our good King that He may give us all, His children, grace:

"To use afresh each splendid morn
Unto the new day's noble quest."

WAVERLY, MASS.

EARLY in June the I. H. N. Club of Waverly entertained ten little children at the Waverly Oaks.

BELMONT, MASS.

ON June 24th the Lend a Hand Club of Belmont invited twenty-five children connected with the Barnard Memorial for a day in the country. The weather was glorious, swings and hammocks plenty, a large barn to play in, and a field of newly-cut grass to roll on to their hearts' content, and food, fruit, lemonade and milk *ad libitum*, twice in the course of the day.

INTELLIGENCE.

COFFEE HOUSES.*

BY MISS FRANCES H. HUNNEMAN.

A COFFEE HOUSE conducted by the Y. W. C. T. U. is a place where a man or woman can find a clean, attractive room which they can use for a reading or waiting room, and where, for a small amount of money, they can obtain a lunch that is nourishing, palatable, and sufficiently attractive to make them want to come again. It is a place where coffee is a stimulant used in preference to that other drink which causes ruin and destruction for a mere gratification of the hour.

It is a place made attractive to the boys and young men in the evening when they have no better place than the streets to stay in. For, by the kindness of friends, we have books and games enough to keep them interested every evening in the week.

The men who take their lunch at 359 Federal Street are busy at work in the vicinity, and they thoroughly enjoy all they find there. They are not men in the lowest scale of humanity, but industrious, sturdy fellows, old and young, who are interested to help us by their custom and by bringing in their friends.

And, in passing, I cannot omit that one of our blessings has been the New England Kitchen, that provides us with most delicious soups; for it is one of our beliefs that one cause of so much drunkenness is that the people are not properly nourished by food, so that in order to satisfy the cravings of the body they stimulate themselves by alcoholic drinks; so we use this ounce of prevention (nourishment) and save the expenditure of a pound of cure—the said pound may be taken with three meanings: that of a *blow* (and

* A portion of a paper read at the annual meeting of the Y. W. C. T. U. held in Boston, June, 1890.

many have been struck in a fit of drunken insanity), a place of *imprisonment* (and are not our state institutions full of the subjects of drink?), and *money* (and are not many pounds expended each year for providing for these cases?)

The boys who come to us are of the wildest natures, and who appreciate and abuse, almost in the same breath, the privileges they derive from coming to us. They abuse this blessing from ignorance, and may we, who, in proportion, have as great blessings, not be found with the same excuse.

We have been helped in our evening work by different societies from the churches in the vicinity of Roxbury, and still there is room for other workers to come in and help. Come and meet these boys, play games with them, talk with them, read to them, and by contact with them you may be able to make their lives brighter and cleaner, and strengthen and enlarge your own life by seeing the great need there is to help those who, hedged in by surroundings of ignorance and vice, have no conception of the glorious world God has given them, and the opportunities He has awaiting them to learn of His wisdom, mercy, and love. Can you who have so much in your life resist the call of these children, who cannot help their circumstances? Cannot you at least turn them in the right direction, and encourage them to keep in it?

I have told you what our Coffee House is, and now I will just detain you a few moments by telling you what the committee want it to be. We want a place of still greater influence. We expect and mean to run the establishment on a practical business basis, paying our way as we progress, and I am glad to state we are not far from that standard now.

Instead of merely amusing the boys and girls who come to us in the evening we desire to train them, mind and body, gradually, so that the effect on their lives is a permanent thing.

Do you ask in what way we can accomplish this? By using two large rooms we have, one fitted for the training of boys in carpentering, wood-carving, anything that will teach them to use their hands and brains to some purpose, not that of breaking our windows and doors, making mischief and trouble; the other fitted for girls so that they may learn how to sew and cook, and make themselves generally useful in their homes. There is a sad need for this. These girls

need to have their minds and hands filled with helpful things.

Is this too much to ask? Can you, and will you, help us by your brains, hands, and money? Think of how many homes can be made brighter and purer and more attractive for the mothers with their never-ending cares and worries, for the fathers who seek for their pleasure something that may be, and is in many cases, their ruin. It is not sentiment alone that we want, but men and women who are in earnest, and who are fitted for this work.

This is what we wish our Coffee-House work to develop into, and by the aid of friends we hope to begin in the fall with a sure foundation, making, not ourselves prominent, but making the people feel that there is something and some one interested in them, not under the head of charity in its benevolent sense, but with its truer and deeper meaning of love.

For by love we can conquer all things, and by *all* helping and lending a hand and a warm heart we can begin the work the Master would have us do and leave the result to Him.

RAMABAI ASSOCIATION.

EXTRACT FROM A LETTER.

THERE are three new widows for next month. One was *de jure* received months ago. The father, however, though a Brahmo, weakened when he found himself exposed to the objections of his family, though the girl's mother approved of her coming here to the school. We sent Mr. G. to Poona, to use his influence there where the girl was staying, and he secured a half promise, and then we had the father here, and gave him an earnest talking, because a liberal man should not be influenced by his brother against his own and his daughter's interests. The talk was a strong one. He turned to me and gave a solemn promise that in May, when she returned from a "pilgrimage," she should surely come to us. He said he fully appreciated his duty, the advantages offered, but told how hard it was to violate caste-rules. Ramabai and I both sympathized with him, and strongly expressed our sympathy to each other after his departure. However, we hardly expected his child.

The little widow, however, has returned from her pilgrimage, and, against her wish and protestations, the mother-in-law, anxious for the well-being of her dead son, shaved the child's hair. This raised the fear and anger of the father; he has brought his daughter home, and he only awaits the opening of the school to allow her to come, so he tells Mr. G. But there is a great deal of delicate management, which only Ramabai can attend to, for the child is broken-hearted over her shaved head.

Then there is M., the starved widow, who has been here two weeks, nearly three. Though still a skeleton, the sores are disappearing from her body; she is happy and interested in everything, and so willing to work! The girls all like her, too. A letter comes to me this morning from R., and the mother (recently widowed) begs that we take her, too, poor thing!

K. is a wonderful child! She learns very rapidly. She had gone home on a vacation, and returned after R. left. On the train,

by which her kind father brought her back to Bombay, was another father with a widowed daughter. The two fathers and two widows entered into conversation, and K., with all the enthusiasm in her nature, told about the Sharada Sadana, nor do I think her father was less enthusiastic. Father No. 2 promised to consult with his people, and perhaps — But K., who has a very large mouth, and who talks all over her face, told the widow, “*You come to Sharada Sadana, no matter what they say, you come,*” as if the child could.

However, K.’s father was very hopeful about this widow, when he told me the story, and I begged him to “work the matter up.”

The other day K. received a postal which delighted her greatly, and Mano came to me to say that K. had a great secret which she knew would please me greatly, and when Ramabai came she would tell it to us both. But she could not keep it long, and the secret is that her quondam friend is coming to the school, and thus she wrote to K., who had written to her. These are three birds, one only of whom is caught, but you see our grounds of hope for the others. L. is, too, a very happy child, since she *knows* she is not to return to her husband and cruel mother-in-law; a real hoyden of a girl, full of fun and spirit, and when she goes out for her afternoon drive screams and laughs so loud and hard that I am continually obliged to restrain her.

All last week C. was ill, and we sent her, the other day, to her father. Enclosed you will find his letter, this morning received. If words can express thankfulness, you will surely say he feels it.

“KHAMGAON, May 13, 1890.

“*Most Respected Madam: —*

“It gives me much pleasure to inform your Ladyship, the safe arrival of my daughter K. this morning at about 4 a. m., which was rather surprising, as we did not expect her before 12 p. m. to-night, or according to Mr. G.’s Telegram. Thanks be to God ten thousand times for having relieved us from anxiety.

“I must confess that I am under very great obligation to you for the kind care you have taken for my children. K. tells me that you have been very, very kind to her during her sickness, and the trouble you have undergone in sending her down to Khamgaon. Owing to the very poor knowledge I possess of the English language, I cannot find words to express my heart-felt thanks to you for all that you

have done to help us poor people. May Gods blessings be upon you and to endure, and may He reward you abundantly! My wife has requested of me to convey her most grateful thanks, her best regards and profound wishes to you. K. offers her humble respects and thanks to you. I am very, very sorry that my dearest child S. did not accompany her sister, but, however, there is one great comfort that she is under the kind care of a most benevolent Lady, in you. I now repent very much for not having acquired your acquaintance whilst we were in Bombay; however, I have taken this opportunity to offer my humble respects and thanks, and to acquire your Ladyships acquaintance. I beg you will pardon me for the liberty I have taken without your permission to address you.

“I beg to remain, most respected madam,

“Your ever faithful and humble servant,

“M. C. L.”

LETTER FROM GERMANY.

THE May number of LEND A HAND has filled my brain with thoughts; indeed, they have haunted me all winter. Two years spent uninterruptedly in Germany have given me much opportunity to study customs and manners in this big country, and one feature of all the German cities I have visited is especially on my mind. I mean the absence of what we call the “lower wards,” and the English the “slums.” I have never seen anything at all resembling the wretchedness, dirt, and degradation familiar to me in London, and in our own larger cities. Perhaps you have visited Berlin and Dresden, and are acquainted with their characteristics. I wish you would *stir up* the “Great American People” to a sense of what we might do to make our country really equal to some of these “effete monarchies.” For instance, the poor, the working-classes, the self-respecting poor, are not huddled together in special districts, among dirty streets, ill-ventilated houses, pitiful, miserable surroundings, where their little children hear and see things unworthy of a human being, created in the Divine image; but, on the contrary, they are assimilated by the whole town, scattered everywhere, not in mere tenement houses, but having rooms for a moderate price on the top floor of almost all the houses here, except the private villas, use the same stairs, the

same "front door," enjoy the same privileges of good air, pure water, respectable neighborhood, as the wealthy occupants of the lower floors. In Dresden and Berlin a poor man or woman, say a tailor, a seamstress, a factory-worker, is not driven to the wretchedness and squalor of our tenement-house districts, therefore, and the children, surrounded by decent, often refining, influences, develop the better qualities of citizenship, have a *chance* to become what our poor little ones often cannot, in spite of all the machinery of local visiting committees, refuges, homes, the truancy law, etc., etc. This ounce of prevention is worth more than a dozen pounds of cure—it enables Germany to fill its army, commercial houses, professional and government offices with men and women who are remarkable for order, neatness, discipline, self-respect, industry. Of course, our houses are differently built; still, couldn't we introduce something resembling this German plan, instead of having our very poor, our middle class, and our wealthy citizens all in separate quarters? The poor, left to themselves, separated from refining influences, forgotten by the street-cleaning committee, the summer watering-cart, and refreshing foliage! It does my heart good here to meet the bright-eyed little "kinder" of a young tailoress on the stairs of this handsome apartment-house, and know that they are as safe and protected in their modest home on the top floor as I am down on the "bel etage," overlooking the fine avenue with its linden trees. Cannot you or Mr. Joseph Young (whose article on "Moral Education," in the May LEND A HAND, touched me deeply) *do something* about it?

CHILDREN'S HOME IN BANGOR.

BANGOR, ME., July 4, 1890.

Mr. Editor:—I have heretofore given you a brief history of the "Children's Home" in this city, an institution which owes its existence to the benevolence of a young lady, who was cut down in the early years of her married life, after having, a few hours before, caused her wishes to be expressed in a written memorandum, for the distribution of her estate, after her death, in behalf of some benevolent cause. Her husband and heirs readily complied with her wishes, and as a result the "Children's Home" was established. The Prov-

idence that seemed so marvellously to have interfered in procuring the appropriation, has ever since equally demonstrated His agency in overseeing and guiding its management. To-day fifty-three girls and boys, of orphan, or worse than orphan, existence, are sharing its blessings, and growing up to a good man and womanhood life. Indeed, the great good that is being effected by the institution is beyond calculation, and its prospects are continually improving by the winning of hearts and purses of our citizens.

The friends of the home have to-day very fittingly celebrated the occasion by the erection of a beautiful flag-staff, some fifty feet in height, handsomely painted and capped by a golden ball, and by raising to its head a large and handsome national flag. The whole proceeding has been of a most interesting kind, as exhibiting the uses of the institution and the mode and success of its work. The audience was large, and during the ceremonies the fifty or more children were orderly arranged around on the veranda, all handsomely dressed, and exhibiting an order and intelligence seldom equalled by the rich and well-to-do people of society. Among their number was one little negro girl of some six years of age, with an intelligent face and happy expression, and evidently a favorite of the youthful crowd. On inquiry of the matron I found that she was eminently so, and the object of love, a favorite with her fellow-children, no difference of feeling existing between her and them because of color. It struck me as a peculiarly happy circumstance, having an important bearing on the true structure of society, to recognize all as equals, without regard to sex or race.

The exercises were of a simple but exceedingly interesting character, consisting of music by the Bangor Band, and of singing by the children, with piano accompaniment, interspersed by the appropriate addresses and usual proceedings of such occasions. No one could help being impressed with the great usefulness of the institution, as well as delighted with the work of the day, encouraging all who witnessed it to *lend a hand* to this and other works of the kind.

ALBERT W. PAINE.

THE CHRISTIAN KINGDOM SOCIETY.

IN Manchester, England, a few young girls had one evening met for social amusement, and in the course of conversation made some uncharitable and not quite truthful remarks about absent friends. Something especially thoughtless led one of them to exclaim, "How very unchristian we have been!" On reviewing their conversation they were astonished to find how much it was opposed to their Christian profession. Conscience-stricken, they determined to unite in "an endeavor to be truthful and charitable about others."

Friends and acquaintances, learning of this union, joined the little association, and, in trying to keep its rule, found themselves obeying in other ways the law of love. They attracted the attention of a young clergyman of the Church of England, who asked to be permitted to join.

This young man, Rev. Alex. H. Smith, says: "I found the endeavor to be loyal to the spirit of Christ in my words most helpful. I asked myself, 'Why can we not extend it to our actions, and band together Christian men and women of all classes, creeds, languages, and nations in an endeavor to render faithful and loyal obedience to the spirit of Christ in *thought* and in *deed*, as well as in *word*?'"

After earnestly and prayerfully considering the matter, and counting the cost, Mr. Smith resolved to make the experiment, and give his life to the work. And thus the Christian Kingdom Society came into being.

The first formal meeting was held in London October 7, 1886. Members of the Baptist, Congregational, Episcopal, Presbyterian, and Unitarian churches were present, and the meeting was marked by intense earnestness and spirituality. The secretary, Mr. Smith, announced that the society numbered sixty-seven members — a small number with which to regenerate the world.

Without following in detail the progress of the work, it is enough to say that the present membership is about one thousand. This seems a small number when compared with such other societies as

the King's Daughters or the Society of Christian Endeavor. But it aims above all things to work *quietly*. It holds no public meetings, it has no president, or patrons, or badge of membership. There is no entrance fee or fixed subscription.

Our object is "The extension of the Kingdom of Heaven upon earth, by the promotion of personal holiness, national righteousness, and a spirit of sympathy and unity among Christians." Our *one rule*, "That members shall *endeavor* in all things to render faithful and loyal obedience to the spirit of Christ."

We have not, in our own name, taken up the special work of philanthropic societies—the temperance, peace, or purity societies. We have been content to make their operations known, and to work through them, hoping thus to be a connecting link to those already formed. Our bond is one of sympathy, and we try to translate the life and spirit of Christ into the changed conditions of the nineteenth century. We work toward a veritable reign of God on earth—a kingdom of righteousness, peace, and love, embracing men of all nationalities, and extending throughout all lands.

The society does not dictate how its members shall act in public or private on any particular question, but it *does* demand that every member shall decide all practical questions that involve right or wrong by his own conscience as under the sight of God, to Whom he consecrates himself wholly, and that he will not act blindly in order to please any party, or any authority, or any fashion of the world.

Our strength is in the heart and conscience of every individual member who shall honestly follow our one rule according to his light.

Mrs. Fiske, Mast Yard, N. H., has been elected secretary for the United States, and will gladly answer letters of inquiry, and forward leaflets, post-free.

LEND A HAND MONTHLY.

EDWARD E. HALE, D. D.	Editor.
JOHN STILMAN SMITH	,	Manager.

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